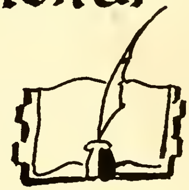
WELSH CONGREGATIONALISTS IN PENNSYLVANIA 1797 to 1931

A MEMORIAL VOLUME

Ex Libris

FREDERICK L. FAGLEY

This
Book
is a part of the
historical records
of The General
Council of The
Congregational
Christian
Churches



The Congregational Library
14 Beacon Street
Boston, MA 02108

Digitized by the Internet Archive
in 2009 with funding from
Congregational Library

http://www.archive.org/details/memorialvolumeof00davi

THE AUTHOR

REV. DAVID JONES, D. D.

Memorial Volume
of
Welsh Congregationalists
in
Pennsylvania, U. S. A.

Their Churches, Periodical Convocations, Clergy and Prominent Lay Members.

Affectionately dedicated to the denomination.

By Rev. DAVID JONES, D. D.
Scranton, Pa.

✻

1934

PRESS OF UTICA PRINTING COMPANY
UTICA, N. Y.

Foreword

IT is fitting that we should modestly state at once how this volume came to be written. For a number of years, in the first part of the last century, Welsh churches were the only Congregational Churches in Pennsylvania, save one or two English. They continued to be so for at least fifty years when groups from several of our churches branched out one after another to form English churches, but for some years these offshoots continued to meet with the Welsh in perfect harmony until they felt the need of an Association of their own. For forty years or more the two branches, Welsh and English, held their separate district meetings, but the reason that justified two associations of the same denomination covering the same area forty and more years ago, was now rapidly vanishing; there was a time when it was better and wiser for them to be in separate camps, marching under distinctive banners, but they were approaching conditions when they could do better united than divided so they wisely decided in favor of progress and expansion.

Desirous of being more united and efficient as Congregationalists, to do the will of the Master in building His church and extending the Kingdom of God, the English and Welsh churches of Eastern Pennsylvania made overtures to each other for a year or more with the view of amalgamation. This was consummated at Edwards Memorial, Edwardsville, in the autumn of 1931. The Welsh Gymanfa, by vote of the churches, recorded October, 1930, decided to merge with the Wyoming Association of English churches to form a larger and a more influential one, under a new name, governed by a new constitution and bylaws; and it was unanimously agreed by vote of all present in the last meeting of the Gymanfa, held at the Hill Side Congregational Church April 25 and 26, 1931, to write and publish its history from its inception to the present time, as a memorial of its service to the churches. the denomination and the Kingdom of God for the entire period of its existence. In pursuance of this, the writer was delegated by the Gymanfa to write and compile the story which was attempted several times before during its history; even as far back as 1873 our dear late friend, Rev. T. C. Edwards, D. D., was asked to read a paper on the subject at the meeting held at Blossburg, Tioga County, the following year. This was nobly done, and he was asked to pursue his labors for another year, when Rev. R. S. Jones, D. D., Scranton, and Rev. D. A. Evans, Drifton, were asked to cooperate with him, which they did, but their united efforts did not materialize, except as far as we have profited by their endeavors in securing data of the earlier churches and their ministers. We have had the pleasure of reading and using the information they were able to glean, until they gave up the search, and the purpose of publishing the history, because of a lack of interest in furnishing facts and funds to undertake the enterprise, which was abandoned in 1877. Besides having the use of what was gathered and written by the above brethren, we have been fortunate in having several brochures of churches, which were prepared for certain events in their history, and a number of friends willing to give us what they knew of persons and organizations to weave our story as fully as possible; for such help we sincerely honor the dead and extend our gratitude to the living. We have purposely used the word 'Cymanfa' adding 'oedd' to form the plural, instead of association or conference, to preserve it as an heirloom to people of Welsh descent, to whom it will be as euphonious as its equivalent in English; to economize space preambles and resolutions expressing gratitude to entertaining churches and condolence with bereaved families are omitted; to avoid redundacy names of delegates and ministers, except in rare cases, are also left out, except those of new members, dismissals and visiting friends.

Introduction

WE are happy to take in hand the task of gathering together the history of the Welsh Congregationalists of Pennsylvania, including their churches, ministers, annual meetings and a portion of their activities for the past hundred years, as a memorial of the task attempted and the work done. The suggestion to do this was prompted by the passing into history of the Welsh speaking religious services, when the members in a legitimate, peaceful, unanimous manner decided to merge with the English Congregational Churches and association covering the same territory. This happy merger no doubt would have been realized much earlier, were it not for the love of our forefathers for their native tongue, and the fear that the prevailing language, English, would handicap them in their joy and desire to take part in the religious ordinances of the sanctuary. The Welsh people of the past were delighted to speak and voice their testimonies in the forum, the class meeting, and pour their incense on the altar rather than delegate every function of the temple to the pastor. Even now, after the desired union has been consummated, we should not forget the sacrifices made by the pioneers of our denomination, nor should we depreciate the self-denial of a sprinkling of the present generation, in giving up the use of the vernacular in their praise and devotion at religious services, for it means much to them to give up their familiar speech in the sanctuary and be silent members for the rest of their life, because of incompetency in the use of English to give vent to their profoundest Biblical thoughts and spiritual emotions.

We may frankly admit that the Welsh language is not a good medium for business, science and art, but it is the speech of the soul; like Hebrew, it is the language of praise, poetry, religion and worship. Groups of Welsh people can interpret the Jewish feeling by the rivers of Babylon, after periods of English speaking services in any country or district. They can join the captives in their doleful strains, "How shall we sing the Lord's song in a strange tongue." "If I forget thee, my native speech, let my right hand forget her cunning." Love of country, nation, language, ordinances and forms of worship are tender sacred ties to bind people to the past. The services of our associations and conferences, though the best speakers be engaged, and the choicest subjects be discussed, are not and never can be unto them like the old preaching services of the Welsh Gymanfa; many have expressed to us their longing with sighs for the old typical services of former days. Take for instance one stanza of a poem read by Mr. Anthony Jones of Edwardsville, in the last session of our Gymanfa; judge it not for its poetic beauty but rather as an expression of a soul longing for what it has lost:—

"Farewell, Farewell Welsh Gymanfa,
With sad heart I say good bye,
I have cherished thee from childhood
Like the apple of mine eye."

We are writing thus, not to find fault, nor mourn, but to foster compassion for the people that have lost some things that cannot be defined nor valued in terms of earthly currency. Some time ago we heard a brother minister praise our country, and the welcome and the kindness shown him by people he had never seen before, but ended his address by saying that there was something in Wales that could not be described, that had a magnetic, charming influence over him, and to the Welsh monoglot yea, duoglot there is something in the cadence of his native tongue, that gives him a superior delight in divine worship than he can have in any other speech, yet he is ready and willing to forsake this pleasure for the benefit of others, according to the teachings of Holy Writ.

Our unbiased conviction after a careful study of our churches is that Congregationalism would be unknown in one of the finest states of the union, were it not for the Welsh people, who came to work and develop its coal mines, build blast furnaces and iron industries: they brought their Bibles, Songs, Religion and Church polity with them from Wales; which had more of the Independent traits of the Pilgrim Fathers than was to be found in New England when they arrived here in great numbers, but they gradually came to adopt the practices and usage of American Congregationalism. Even as early as the Gymanfa of 1843, we find them expressing their desire of becoming familiar with Congregationalism in this country, so that they could cooperate with the English branch of the denomination in matters of importance, to this end they authorized their scribe to write to the leading representatives at Boston, Mass., that they might receive the necessary instruction for this purpose. Since then and until now, we have been drawing closer each year so that by this time there is hardly any distinction between Welsh and American churches.

We rejoice over some pleasant coincidences that come to pass in the year that we decided to make an effort to perpetuate our history. In the first place it is the same year in which the Welsh Congregationalists of our native land made extensive arrangements throughout the principality, and in England, where Welsh churches exist, to hold services to commemorate and celebrate the centennary of the birth of Rev. Griffith John, D. D., of China, one of the outstanding Welsh Missionaries of the century, who spent sixty years of his long busy life in the land of Sinnim, in the cities of Shanghai and Hankow. He was born in Swansea, Glamorganshire, South Wales, commenced to preach at Ebenezer Congregational Church in the same town, educated at Brecon College, married one of the daughters of Rev. David Griffiths, the first missioner that went to Madagascar. When in failing health, brought on by hard labor and old age, he was brought home to London, placed in a nursing home, where he died shortly afterwards, and was buried at Sketty, near Swansea, where he began to preach and was ordained to be a missioner. The same year, 1931, was used by the Congregationalists of England and Wales to celebrate the hundredth year of their "Union of forces," having their annual meeting in the month of May in London, and the semi-annual in some city in the Province; Manchester was the selected city for the great meetings in 1931. Welsh people were prominent as speakers and officers in uniting the great forces of our denomination, which gave momentum to great movements that were set on foot in the Providence of God, and which, we confidently believe have proved to be of a wonderful blessing to the human race, the church and Kingdom of God on both sides of the Atlantic, and with some legitimate pride we undertake to trace in a modest way some lines of activities we have followed in the past century in the Keystone State. In the autumnal meetings of the above Union, there was one service held in which two of the most distinguished servants of the denomination in London took part. The first was Rev. J. Morgan Gibbon having spent a long life serving an English church, though ordained in a Welsh church in Wales; the other being the Rev. H. Elvet Lewis, M. A., who has ministered to English and Welsh churches for over fifty years, he selected as his theme "Welsh Congregationalism of the past century." He has been given the distinguished honor of being the Moderator of the Congregational Union of England and Wales for this year 1933. Our task in this volume is to relate the story of Welsh Congregationalism in Pennsylvania for the past century.

In one of the meetings Rev. R. F. Horton, D. D., spoke on "The things that remain," referring to Christ, Bible and Prayer.

During the past hundred years, men, manners and customs have changed many times over, and some are so thoroughly forgotten that their place know them no more, but these triads are more stable than the Druidical triads of old; they remain in the Christian church, and if there be anything more chracteristic in Welsh churches than others, we venture the statement, that these three will be acknowledged as the forces that have built the church and extended the kingdom more than any other among the Welsh people. The Bible and the Sabbath school, which has been pre-eminently a Bible School among the Welsh in the past, and the prayer meeting were the means whereby knowledge, influence and experience were diffused in Welsh circles,—these united, were used to magnify Christ, the Son of the living God as the Savior among the people, and still remain as the leading traits of Religion in the nation; we think it is fitting to close this paragraph by quoting the pregnant words and sentiments used by Doctor Miall Edwards in his introduction to a recent volume of sermons he has given to our people, "May the Welsh nation never be without a church, a pulpit and an altar as an anchorage for her life and conduct, and may Christ and the Bible dwell in her heart forever."

I.

The Congregationalists in Pennsylvania

THE first group of Congregationalists who arrived in this country, came over in the Mayflower from Plymouth, England, landing at Plymouth Rock on the bleak shores of Massachusetts December 11, 1620. They left their home land because of intolerance and persecution practised on all, who would not comply with the mandates of the Episcopacy of England, and were known at that time by several names such as Separatists, Brownists, Nonconformists, but the familiar name in Wales was Independents; later the denomination adopted the suggestive title "Congregationalists." Judging from the names of the passengers, sailors and officers of the Mayflower, it is easy for us to conclude that there were sprinkling of Welsh among them, even, the Captain was a Jones, but we are interested in the Welsh that came here and made their homes in Pennsylvania almost forty years later than the arrival of the Mayflower.

Pennsylvania is one of the largest industrial and most cosmopolitan of the 48 states forming what is known all over the world as the United States of America. It has an area of 44,832 square miles, divided into 65 counties, and a population of 872,017, but our story has to do with the Welsh people in about ten counties, which are identified with churches and a denomination known as Congregational, previously called Independents, the direct descendants of the Christian church of Pilgrims, who landed at Plymouth Rock, Massachusetts. Though the Congregational Church polity is that of the first group of Christians that came over in the Mayflower, and later became the underlying polity of our great and prosperous country, it has not taken possession of its inhabitants as rapidly as several others. This is particularly true of Pennsylvania, the Keystone State of the Union.

The oldest Welsh Congregational church in our state is only 134 years, and it was the only one for many years, but it ought not to be, for Congregationalism was strong in Pennsylvania even in the seventeenth century. Before the Revolutionary War Congregational churches were numerous and flourishing in the Middle Colonies, but were scattered and closely allied with the Presbyterians, in fact, many of the pastors were Presbyterian ministers, and feeling the need of fellowship and having no general plan of organization, they joined the Presbyteries. Presbyterians had both, and year by year that plan developed itself and the Congregational Churches found themselves a part of it. For the most part they accepted it without reluctance; but some rebelled and formed Congregational bodies, which however they called Presbyteries. The majority of those who formed the Presbytery in Philadelphia in 1706 were of this class.

The tide of emigration, after the Revolutionary War, that poured into New York and Pennsylvania was followed by the evangelizing efforts of New England missionaries. Congregational churches were planted everywhere; and in some instances were gathered into local societies. But these associations sustained friendly relations with the neighboring Presbyteries, and interchanged delegates under a system of fellowship that gave the delegates standing as honorary members of the body visited. Closer relations were gradually established until the associations were converted into Presbyteries. The issue between these denominations seems to have been decided on the principle of the survival of the strongest. In the New England States where Congregationalism was thoroughly organized and was working out a definite plan of its own, it grew stronger and stronger; but where it was in a formative and dependent state, it yielded to the most positive ecclesiastical force in its neighborhood. In the Wyoming Valley and many other parts of the State, Puritan settlements abounded and Puritan institutions, including a large number of Congregational churches, were to be found. The old charter of the First Presbyterian Church of Wilkes-Barre seems to be a Congregational charter, as do many other churches that could be mentioned. To the early Congregationalists, evangelization was everything; the propagation of polity was nothing. With the Presbyterians, evangelization was to be done, but propagation of polity was not to be left undone. The Presbyterian took care of his polity; the Congregationalist left its polity to take care of itself; hence, under the plan of union, it became the privilege of Congregational ministers to build up Presbyterianism. So that in Pennsylvania outside of the Welsh churches, in the early part of the nineteenth century Congregationalism was hardly known or recognized.

II.

The First Welsh Church in Pennsylvania

"EBENSBURG," THE FIRST AND OLDEST WELSH CHURCH IN PENNSYLVANIA

WE find that a Congregational church was organized at Hartford, Susquehanna Co., in 1800, and one in LeRaysville, Bradford Co., in 1803, but neither of the two has done anything toward establishing Churches of its own polity, but has been satisfied to hold its own. Ebensburg Congregational church was the first and only Welsh church established in the Eighteenth Century having been organized April 29, 1797, and is not only the first Welsh church in Pennsylvania but in America in which all the people were Welsh, and all the services were in the vernacular, and with this church our interesting task begins. In order that we may lay hold intelligently on the threads with which we are going to weave our story, we must go back in our study to Philadelphia, the port at which Welsh and other nationalities landed in goodly numbers towards the end of the Seventeenth Century, to take part in the formation of this country in Colonial days; to watch the direction into which chance or providence led them. The Welsh people played a prominent and important part in the early history of Pennsylvania. A number of them came over with William Penn, and for the first fifteen or twenty years after the founding of Pennsylvania in 1682, the Welsh were the most numerous class of immigrants, and they have left many traces of themselves for many miles around Philadelphia in the names of places. As descendants of the Ancient Britons, who had been driven into a corner of England by the Saxon and Norman invaders, they felt that they were still a separate people, and, like the Germans, they hoped to have a country of their own in Pennsylvania. Several attempts of this kind have been made since by sincere enthusiastic Welshmen in various parts of this new world, but every endeavor has proved a failure. In the time of William Penn they were assisted in retaining their language and customs by an agreement they made with him before they emigrated. He had promised them a tract of forty thousand acres, where they could have a little government of their own, and live by themselves. When they began to arrive in 1682 the tract was surveyed for them West of Schuylkill River, and it included that beautiful stretch of country, which has now become very familiar to Philadelphians for its suburban homes, along the line of the Pennsylvania Railroad. This district was known as the Welsh Barony.

The first mayor of Philadelphia, Anthony Morris, was a Welshman, so was Thomas Lloyd (the son of Great Dolobran in the Parish of Meifod, Montgomeryshire, North Wales) the first Governor of the Colony from 1684 to 1689, and David Lloyd, the leader of the popular party in the Assembly, and afterwards Chief Justice. The first Welsh Book published in America was printed in Philadelphia in 1721, and was written by a Quaker preacher, Ellis Pugh. In 1730 a large folio Welsh Concordance of the Bible was published in Philadelphia, ten years after the death of its author, Abel Morgan, a Baptist clergyman. In the Revolution and more recent times, Welsh names such as Cadwalader, Meredith, Morris, Price, Jenkins, Lloyd, Williams, Mills, Jones, Morgan, are met in reading extracts from "Making of Pennsylvania" by Sydney George Fisher, B. A., the history of these periods. Townships such as Meiron, Haverford, Radnor, Newtown, Uwchland (higher ground), Bala, Bryn Mawr, and other places could not be named but by Welsh people. Eli K. Price, Esquire, in writing of his ancestors, said that Phillip Price and his first wife settled in the Haverford township near where the Buck Tavern stood, and in 1697 (afterwards) resided on the old road of Lancaster, six miles from the city of Philadelphia. Mr. Samuel Jenkins, Esquire, states that his father, and others preached Welsh in the Old Welsh Baptist Church in the big valley, fifteen miles from Philadelphia, near the Great Western Road that went from Philadelphia to Pittsburg; and also in Penypeck or Penypark (the end of the park) ten miles to the North. Other historians state that two small congregations were existing at that time as early as 1710, one in the Welsh Tract, and the other in the Big Valley. Though the first tract of land given the Welsh around Philadelphia was attractive, rich and productive, it was not of sufficient area to meet the need of the Welsh; they were not content nor satisfied to remain within the narrow confines of their first Colony. Besides in the years 1794, 1795 and 1796 a large number of families emigrated from Wales to America, for the purpose of establishing a Welsh Colony similar to the one already built up, in some suitable, convenient place. They landed in Philadelphia, and among them were several clergymen of different denominations—Rev. Morgan Rees, a worthy educated Baptist minister, was one of the first to come over at this time, and as their leader he petitioned Congress to grant them a tract of land for this purpose, but failed to have any favorable reply though he tried several times. All doors seemed to be closed against them, excepting those on the top of the Allegheny Mountains. They tarried for a year in and around Philadelphia, waiting for an opportunity to offer itself to them; while expecting from day to day some avenue to open for them. Mr. Rees gathered the Christians together in groups representing Baptists, Calvinistic Methodists and Congregationalists, and conducted services and administered the Sacrament of the Lord's Supper unto them in July, 1796, for the first time, and in August of the same year Rev. Rees Lloyd, an ordained Congregational minister, did the same for them. Finally they decided to leave, though many of them remained and established homes for themselves in and around Philadelphia, some went North West to Utica and Steuben, others went to the Welsh Hills in Licking County in the vicinity of Newark and Granville, and to the Banks of Miami and Paddy's Run, Ohio, and the group we are to follow, went to the places known as Ebensburgh and Beulah, Pennsylvania; all these settlements were founded between 1796 and 1802.

Our group started West, and went from camp to camp as the Israelites did of old, until they reached the top of the Alleghenies and settled on the summit, as if Providence had planned that they should not rest until they would climb to the apex. It is strange to think that the opening up of the country westward and the making of the highways to the West was a contribution of the Welsh to the development of this country. The historian Fisher, in speaking of what is known as the Lancaster Turnpike says: "Begun by the footsteps of the first wandering Welshman, for a time, a trail in the woods, then a rough road leading to clearings, then a better road, improved here and there with logs, and afterwards with cobblestones, always pointed westward to the Pacific, it grew and grew until it reached the Susquehanna, crossed it, and wound through the Alleghenies to Fort Pitt (Pittsburg), its terminus for many years. When the Pennsylvania Railroad was built, the engineer found they could make but little improvement on the Welshman's skill and they laid their tracks alongside of the roads already existing."

The group led by Rev. Rees Lloyd having finally reached the summit, 2300 feet above sea level, near the close of 1796, they decided to settle in and around where the town is now situated, while another group led by Rev. Morgan John Rhees, settled at Beulah, three miles from Ebensburgh, about the same time, and shortly afterwards founded a Baptist church there.

The town Ebensburg was named so, on account of one or two reasons; the one and most likely to be the correct one is that the leader decided that it should be called after the name of the church (Ebenezer) at Pontypool, Monmouthsire, South Wales, in which he was ordained to the Christian ministry, we have seen it also suggested that the town was named after one of his children, but it seems quite natural to think that the son and the town were named in honor of Ebenezer church, and it may have probably some reference to that passage of Scripture, "Here I raise mine Ebenezer" (1 Sam. 7:12).

In April, 1797, the Congregational Church was organized with a membership of twenty-four, eleven of whom had formerly belonged to the Welsh Presbyterians, one by confession of faith, and the others were Congregationalists. Rev. Rees Lloyd having been ordained in Wales, was unanimously chosen to be the pastor of the newly formed church, and Mr. George Roberts, a brother of the older Rev. John Roberts of Llanbrynmair, North Wales, was chosen deacon. The church steadily increased in spite of all hindrances surrounding a new colony, and a new church. Those days were days of hardship and toil, but the early pioneers struggled successfully with the difficulties of the situation, and as a result, the wilderness became to blossom as the rose. Their spiritual progress was commensurate with the material. The church covenant was not forgotten by its members, and the assembling of themselves together was not neglected. Though scattered over a wide area, without any roads, some at considerable distances from the place of meeting yet these sturdy Christian people, not forgetting the religious customs of the land of their fathers, were faithful and regular in their attendance at the services of worship. The Lord's supper was administered once every four weeks, but on several occasions had to be postponed because no wine could be obtained. On every alternate Wednesday a 'Gyfeillach' (church meeting) was held, when they would gather together for praise and prayer, at which, members would speak of their religious experiences or expound and illustrate some Christian doctrine.

Mr. Lloyd usually preached twice on the Sabbath, and according to the best statistics obtainable, ten persons were received into the church by letter in 1801, and from that time to the end of the year 1809, nineteen were received by letter, and tweny-nine by the right hand of fellowship. In the year 1804 the Lord visited the Colony with a gracious revival, and the majority of those mentioned above as received by right hand of fellowship were the fruits of that revival, and they, with few exceptions, were faithful to the end.

In 1805 George Roberts, the first deacon was invited to commence to preach, and in June, 1808, he and William Tibbott were ordained by their pastor, Rev. Rees Lloyd, and soon afterwards the church extended an invitation to the two to become his co-pastors. In the year 1822 Mr. Morris Jones came to Ebensburg from Wales, and joined the church by letter, and not long afterwards he was asked to preach for them, which he did. Then he went in 1823 for some time to a college in Pittsburg to qualify himself for this high calling. On the third of February, 1827, he was ordained to the ministry by Rev. George Roberts, and on April 7th in the same year, the church gave him a call to be co-pastor with Mr. Roberts, the Rev. Rees Lloyd having left them in the meantime to take charge of the Congregational church at Paddy's Run, Ohio. Between the years 1826 and 1834 the church experienced a general awakening until they had a membership of over 200, all of them living within four or five miles to the town. At this time they built a fine brick edifice, forty feet square with a gallery on three sides of it, after the pattern of the churches in the home land, which cost them $1,400.00, and was paid for without any hardship, according to the agreements made with the builders.

We think our readers will cheerfully give us more liberty and space to enter into more details re this church than probably any other, because of it being the first church in the history of our denomination in our state.

The first meeting house was erected in 1797, where the Lloyd Cemetery now is, about one-half of a mile from the center of the town. It was built of logs, one story in height, and about twenty feet square. The roof was built of clapboards, which was also the ceiling, and in its entire construction, not a single nail was used. And we have no doubt that Ebenezer chapel was erected in the course of a day or two by those early settlers, gathering together in a body, and putting their united strength to the grand work. Here in this plain structure the earliest settlers met from Sabbath to Sabbath to worship God and tender thanksgiving. The second meeting house was also constructed of logs in 1804, on the rear end of the present parsonage lot. For pews it had forms and benches with no backs; it had a box-like kind of a pulpit, and its appearance, as measured by modern standards, was in every respect extremely crude, but it was in spite of all, a place where many souls were blessed of God. After it had ceased to be used for purposes of worship, it was removed about a square distance towards Center Street, and was afterwards used as a stable.

The third building was erected on Sample Street in 1832, opposite the second meeting house. It was a brick building, two storied, with two doors in the center. The men entered on the right and the women on the left, and occupied respectively the east and west sides of the church. The pulpit was half round in shape, very high from the floor, with a door on the east side of it. If the preacher happened to be tall, one third of his body would be seen, but if he was short, his head only would be visible. A plain communion table was in front of the pulpit, made by D. H. Roberts, and is now in the possession of his family. The communion set consisted of two tin plates, two cups of the same metal, and a round bottle with a very long neck. There were galleries on three sides of the building, and it was lit with candles from the chandelier in the center of the church, and from two candlesticks on the pulpit, and from holders on the walls and posts. It was heated at first by a large ten plate wood stove, placed in the center of the church. Under this stove was a large square brick hearth. When coal began to be used for fuel, the old stove had to give way, the brick hearth was taken out, and replaced with flooring and a new coal stove was placed on each side of the church, performing good service until the end came. At this time the old candlesticks were dispensed with, and oil lamps were introduced, making what was considered at that time, a grand improvement in the lighting of the old church. This building is now referred to as the Old Brick church. After removing into a new church in 1869, the old one was sold at auction to deacon Isaac Evans for $800.00, who erected out of the material a residence for himself, and a brick dwelling house on the yard in front of where the old church stood.

The fourth church building was erected in 1869. A substantial brick building 50 by 80 feet, with a gallery in front over the vestibule. Pews were made of ash and walnut, windows of Gothic style; lit with lamps and a Bailey reflector, heated by two furnaces in the cellars. It was a large and comfortable room, and was at the time of its erection, one of the finest churches in the county. It cost, including lot, fixtures and all appurtenances, $16,037.76.

The present church is the fourth remodelled; the walls are all that remain of the old. An organ recess is built in the rear, and a tower 86 feet high on the west front corner. The old gallery is torn down, and a lecture room is made out of the old vestibule, and above it a room for special meetings. The windows are all of opalescent glass and are memorial. The walls are frescoed in olive and green tints, the pews are of the best quartered oak, and are cushioned with electric felt, with brown plush covering. The church throughout is lit by electricity. Besides this, a handsome pipe organ with about 800 speaking pipes, was donated to the church by Mr. D. E. Park and his sisters of Allegheny City. It was opened June, 1896, almost one hundred years since the first was built, and the difference between the two shows the progressive improvement of the material and social conditions of the Parish as well as the development of art and science in building structures.

The Sabbath School in this church was organized in 1819 during the ministry of Rev. S. George Roberts and William Tibbott. It has always been a useful and important adjunct of the church and men and women mighty in knowledge of Scriptures have been trained in it. Many profitable theological discussions have been carried on in its classes, and much helpful inspiration given to its scholars. It used to boast of a fair library. It has on its roll two hundred scholars, and holds its sessions every Sabbath afternoon. Two churches that of North and South Ebensburg were organized by members who belonged to the mother church, the former in 1830 and the latter in 1865.

The minister of the town church used to preach at the North every Sunday afternoon, and for years after the South church was organized it was taken care of by the pastor of the mother church, but later the two formed a distinct and independent pastorate. They have had for pastors, Rev. Daniel D. Thomas, J. Cadwallader, J. Gethin Thomas, R. P. Roberts, J. T. Griffiths, A. L. Rowe, James Jenkins, and many others at later dates. Both churches were at periods in flourishing conditions and doing good work, but the North church disbanded several years ago, and the members joined the Calvinistic Methodist Church. The church has also a handsome parsonage built in 1893 on a lot adjoining that of the church.

The South church still functions, and Rev. J. R. Thomas, M. A., pastor of the town church, is preaching for them every Sunday afternoon.

About 1857 there was erected about three miles and a half from town, on the farm of Hugh Tudor, a little church called Zoar, as a chapel-of-ease for the members who lived in that neighborhood. Prayer meetings were held there regularly and preaching services occasionally. It was also used for day school purposes. As was customary in those days the pulpit was high, and the final punishment for all the incorrigibles was to put them in the pulpit and lock them in there. No threat brought so much terror into young mischievous breasts in that school as when the school master said: "Boy, if you don't behave yourself, I'll put you in the pulpit."

The church at Ebensburg has also sent out a number of their young men to preach the Word in various parts of the country, among them were Rev. Thomas Roberts, son of Rev. George Roberts, also Rev. Thomas Roberts, a grandson of his; Rev. Thomas Brookbank of Arizona; Rev. Richard J. Evans, who in company with his young wife, left Ebensburg after graduating at Canonsburg, Penna., and being ordained to be a missionary to Washington Territory in 1859. He was very earnest and an eloquent speaker. In a short time after residing there he died of pulmonary trouble, and his remains are at rest at Olympia, the capital of that state.

Rev. Jesse Hill (son of Rev. George Hill) began to preach during the pastorate of his father. He was educated at Oberlin, and ordained at Rootsdown, Ohio, then moved to the Congregational Church at Waketown, Ohio; and afterwards succeeded Rev. Dr. Francis Clark, father of the Christian Endeavor Society of Portland, Maine. He was an eloquent preacher and died a comparatively young man. The church has been served by the following worthy ministers consecutively from the first in 1797 to the present time: Revs. Rees Lloyd, George Roberts, William Tibbott, Morris Jones, William D. Williams, John Howes, Llewellyn R. Powell, Thomas R. Jones, George Hill, R. Sirhowy Jones, J. Twyson Jones, and John R. Thomas, the present pastor, under whose leadership the church now is in a prosperous condition.

The church at Ebensburg has had a remarkable history for the permanency and length of its pastorate having had only twelve pastors in 134 years, an average of over eleven years for each pastorate. Since its organization streams of Evangelical Congregationalism have flowed from it, not only to Pennsylvania but to other States, and still the stream flows on, not in the Welsh language any longer but in English. English services began in a very imperfect way about 1850. From this time on services in the English tongue became more and more a necessity, by the Americanizing of the children through the lack of emigration from Wales, and during the pastorate of Rev. George Hill the church agreed harmoniously to have all the services conducted in English. Since then, the church at Ebensburg to all intent and purposes has been and will be an English church, though hallowed recollections of the early God-fearing pioneers still cling to the minds of their descendants from generation to generation, and while the county, and the county seat and the homes of the neighborhood bear the names they have, the Welsh people will not be forgotten, and may the Book they read, the Gospel they preached, and the God they served and worshipped be held in reverence forever.

III.

The Other Churches

In Alphabetical Order

ANTRIM, TIOGA COUNTY

This town is situated twenty miles north west of Blossburg and Morris Run, and about six or seven miles from Charleston. The Welsh came here to mine coal early in the seventies, and in November, 1874, they decided to organize a Congregational Church. Rev. Fred Teilo Evans, minister of the neighboring churches, assisted by Rev. John W. Pugh, who happened to be in the vicinity were the minsters that conducted the proceedings. Messrs. Morgan W. Jenkins and Evan Williams, members of the group, were appointed and installed deacons of the new church. Its activities the following years are very uncertain. We failed to find its name in the records but once or twice. It must be one of the short lived churches of our order, it passed out without making a pronounced mark anywhere.

ARNOT, TIOGA COUNTY

A number of Welsh miners and their families came here in the beginning of 1877. They soon arranged to have religious services in the neighborhood. Having had permission of the School Directors they met in the school house for several Sundays for Bible Study and Prayer Meetings, later they organized a Congregational Church on the 25th day of February, 1877. Representatives from the churches at Blossburg and Morris Run were present to witness 22 people entering into a covenant with God and with one another to serve and worship Him, and to hold forth the Word of Truth in the vicinity. Mr. Thomas R. Jenkins, who had been a deacon in Wales and later at Morris Run, was chosen deacon of the new church, and Mr. Thomas T. Howells, Secretary.

In the afternoon of the Sabbath, Rev. David Talog Williams, Oberlin Seminary, preached in English, and in the evening Rev. Fred Teilo Evans preached in Welsh. The progress and permanency of churches in this district depended on employment offered the men at the mines; the seams of coal being thin and limited were exhausted in a few years, then the people had to move to other districts and churches then would naturally die out. This was the destiny of several churches in this county. We know of only one minister that was pastor here, Rev. R. J. Rees, who came later to Puritan Church, Providence, and retired after serving another English Church, Bethesda, Edwardsville, for a number of years; but the church at Arnot had become English when Mr. Rees ministered unto them.

ASHLAND, SCHUYKILL CO.

This is a mining town some two miles North West of Tamaqua on the Reading Railroad. It entirely depends on the coal industry, the Welsh came here in the fifties, and a Congregational Church was organized on June 3, 1855. The ministers who officiated on the occasion were Revs. R. R. Williams, J. E. Jones, both from Minersville; J. Edwards, Monument Savige, and Evan Davies, a recent arrival from Onllwyn, Glamorganshire, South Wales. They met in a school house, the first service was held at ten in the morning, Rev. J. E. Jones leading in the devotions; Rev. Evan Davies preached an appropriate sermon for the occasion, and Rev. R. R. Williams spoke on the New Testament Church and its principles. Then 37 letters of recommendation were read from different churches, localities, and countries, who entered into a covenant with their God and one another to serve and worship Him according to the light given them. Rev. J. Edwards implored the blessing of Almighty God on the Union formed. In the afternoon an address was given on the diaconate, and three brethren were chosen to serve in the office, namely, Rees Davies, Phillip Peregrine and William Thomas. In the evening at 6 P. M., a charge was delivered the deacons; two persons were added to their number by confession of faith, and all joined in the celebration of the Lord's Supper to close the day. In the following years, several ministers labored, among them to wit, John Edwards, who moved to Johnstown in 1857; William Rees and Rev. Thomas Pugh of Pottsville, preached here for some time. Rev. W. B. Williams, trained at Yale, accepted a call, came here in June and was ordained August 14, 15, 1869. Officiating ministers were T. D. Davies, David Roberts (Dewi Ogwen) Wales; J. B. Cook, Tafalaw, and others taking minor parts. Though respected and well spoken of, he left for the West in 1870. The last we have any record of his service was Rev. David Weeks, who came to this country from Rhondda Valley, South Wales. The condition of the coal mines caused many to move away which interfered with its progress, and it gradually grew weaker and passed into history many years ago.

AUDENRIED

This town is in the County of Carbon and has large coal mines surrounding it. It lies between Mahanoy and Hazelton. Mines were opened here early in the sixties, but in 1858 the first religious service was held in the neighborhood. Welsh people came here, when the mines were started, but only a few were religiously inclined. Prayer meetings and a Sabbath School were held in the homes of the people from time to time, before a church was organized. Many of them walked from Dutchtown and the vicinity through all kinds of weather, and under very unfavorable circumstances. The population gradually increased, and with them the Welsh people, so that they felt in 1864 that the time had arrived when they should have regular services, though there were only nine church members among them, yet with the cooperation of the people that desired religious privileges and the ministers of the district, they succeeded on the 4th of June, 1865, to organize a church with the help of Rev. M. D. Morgan, Beaver Meadow. The communicants at the time were only ten, but soon after the formation of the church they felt they should have a minister, and they agreed to call Rev. M. D. Morgan in November, 1865; he accepted the invitation but was not allowed to labor long with the young church at Audenried, because on the 20th of March, 1866, he was called to his eternal home. The handful persevered to keep the little church open, and they had evident signs of God's favor in blessing their sacrifices and sincere efforts. In justice to this church and other denominations we should state that the membership was made of many besides Congregationalists. In the beginning of 1868 the Baptist friends who were affiliated with them felt that they were numerically strong enough to branch out to organize a church of their own order, so they did, which diminished the membership of the original church. During the year 1866 several united with the church by letters and on profession of faith. In September, 1866, ten of the members left to start a new church in Jeansville. All of this happened while the church at Audenried had no regular minister. On the 7th of April, 1867, they invited Rev. H. C. Harris, Shenandoah, to take charge of them as a minister, and he commenced his ministry soon afterwards, when the membership was only 18. During the year the church prospered, many were admitted by letters and on profession of faith. Some of the members were living in Silver Brook, a small place between Summit Station and Audenried, on the road between Audenried and Tamaqua. Sometime during 1867 a branch of this church was organized at Silver Brook, but her existence was brief, because of industrial conditions, the majority of the Welsh moved away from the district that the Silver Brook branch became extinct. March 29, 1868, Rev. H. C. Harris gave notice that he would sever his connection with the church as their pastor on the 24th of May, 1868, to take charge of the church at Charleston, Tioga County. The church since its organization until now had been worshipping in a school house owned by the township and in a building known as "The Army House." The School Board decided to erect a new School House, and to sell the old one, which was purchased by the Congregational Church for $450.00. In order to make it comfortable and pleasant to worship in, they went at it to repair, renovate, and equip it with the necessary furniture which cost them $1,000. On the 8th of August, 1869, the old renovated school house was opened and dedicated to the worship of God by the Congregational church of Audenried. The preacher on the occasion was Rev. D. T. Davies, Minersville. About this time an attempt was made to unite the three churches of Beaver Meadows, Jeansville, and Audendried under one pastorate in order to secure a minister to look after them and preach in the three churches, but the attempt proved futile. It is not within our province to seek the reason why, but we may be tolerated to express our sorrow that such a worthy attempt came to naught as many other noble endeavors of the kind before and after.

The church at Audenried decided to call the Rev. D. T. Davies, Minersville, which he was led to answer in the negative. Soon after, the Rev. D. A. Evans, who was then a student at Yale, was asked to visit the neighborhood and preach for them in December, 1869, and on the 3rd of January, 1870, he was invited to become their pastor. Mr. Evans accepted and commenced his labors in May, 1870. He was ordained on the 19th of June, 1870, when the following ministers took part in the service: Morris Roberts, Remsen, New York; D. T. Davies, Minersville; E. B. Evans, Hyde Park; W. B. Williams, Ashland; W. G. Harrison, Beaver Meadow, and A. D. Darnelle (Pres.). The membership then was 49. In February, 1874, Mr. Evans gave notice that he would leave May, 1874, to become pastor of the church at Drifton, and later went to Ashton known as Lansford. During the four years he was here, no great excitement was felt, but his efforts were marked by considerable success. Thirty-nine people were received during his ministry. The church numbered 75 when he left, eight hundred dollars of debt paid besides paying for other necessary improvements. A fine parsonage was built for the minister on the same lot as the church. The organization suffered considerably because of the unsettled condition of the inhabitants; they could not buy land to build homes for themselves in the neighborhood; consequently they moved to somewhere else so that the population was frequently changing. The mines and wages earned were as good as any place in the county, but because of the fluctuations referred to, and the morals and conduct of undesirable elements Audenried gained a reputation of being a dangerous and an unwholesome place to live in; this kept good and religious people from the town, but in spite of these unfavorable conditions the church for many years held its own and its fellowship was pleasant and inspiring. During the past forty years a number of fine families have been interested in the welfare of the church and community, but with all their efforts and sacrifices they have been unable to make any positive enduring progress. It has been a kind of a tug of war game, sometimes gaining and sometimes slipping. All through the years they have been as loyal as could be expected to the Gymanfa and denomination considering their number and isolated position. Many brethren have been ministering to them during the past twenty years, the last that remained with them for a reasonable season was Rev. James Jenkins, which was his last charge before he retired from active ministerial duties.

On April 9, 1876, Rev. John E. Jones, from Oak Hill, Ohio, commenced his ministry here, and tarried with them until 1882, when he left for Long Creek, Iowa.

BANGOR

Bangor and Wind Gap, Northampton County, are two towns, situated in the slate quarries district of our state. There have been periods when there was a lively market for slate for various purposes, and the Welsh people employed fairly regular in preparing such to meet the demand, then these two towns would be prosperous, and the various churches in a flourishing condition, for as a rule the inhabitants are such that have a desire for the sanctuary and religious services. The former have as many as thirteen edifices for public worship, three of them Welsh, representing Congregationalists, Welsh Presbyterians, and one of the few Welsh Wesleyan churches that are in the country.

The Congregationalists commenced to hold services in 1872 in a school house where now stands the lumber yard. The services consisted of a Bible school, prayer and class or testimony meetings, and an occasional preaching service when Rev. J. R. Jenkins, Dover, New Jersey, would come to visit them. The Rev. John Williams, West Bangor, was invited to spend several Sundays with them, and was finally called to be their first pastor. He came to them and was installed towards the end of 1872. In 1873 they built a place of worship and called it Bethel. The temple was dedicated with fitting services when the leading pastors of the denomination took part. Rev. John Williams, after sixteen years of faithful service, retired, honored and respected by all the church and townspeople, having advanced in years he remained a resident of Bangor until he was called to his reward February 4, 1897. After him came Rev. E. R. Hughes from Nanticoke, who left for New York State in about a year's time. In rotation came Rev. R. Lloyd Roberts, 1893-1895; Rev. J. Jeffrey Evans, 1895-1898; Rev. Ifor Thomas was called in 1900, and labored here for sixteen years. Notice will be made of him and his labors elsewhere. In 1919 Rev. Abram Jones was called from Plainfield, New York State, and served till he died in 1926. The two churches, Bangor and Wind Gap, did all they could for him and his family while he was sick, and respected him in his death and placed a very creditable tombstone over his grave in Bangor. His widow and boys are still residing in Bangor. The present minister is Rev. J. S. Ellis; he came to them in response to a call extended him on the recommendation of some of the Welsh Congregational leaders in Wales. He came to Bangor and Wind Gap in 1927, and is still faithful to his charge. Further details will be found among the biographical notes.

WIND GAP

Wind Gap is a small town situated as Bangor is in a slate quarry zone of Pennsylvania, and the Congregational church here is attended and maintained by quarry men, their families and dependents. The members here were originally connected with the church at Bethel, Bangor, and attended services there, but in 1890 and 1891 they felt that they should have a church at Wind Gap for their convenience, and for the extension of the Kingdom of God. The church was named Salem and organized on October 4th, 1891, by the Rev. E. R. Hughes, pastor of Bethel, Bangor, assisted by Hugh W. Thomas and David Roberts of the same church with about 60 Welsh people of Wind Gap.

Morris M. Thomas and Richard H. Williams were elected deacons; Humphrey Davies, Sr., secretary; Mrs. Catherine

Hughes, treasurer, and Thomas J. Peters, chorister. The church building erected during 1897-1898, was dedicated in April of 1898 with proper services, in which the following took part: Rev. and Mrs. J. Jeffrey Evans, Bangor; Rev. D. P. Jones, and R. S. Jones, D. D., of Scranton, and Rev. W. Davies of Slatington. At 2 P. M. Sunday afternoon the corner-stone was laid; this pleasing task was given to Mrs. J. Jeffrey Evans, in which she was assisted by Contractor Mill Hone, and was followed by Scripture reading, and addresses delivered by Mrs. Evans, Revs. D. P. Jones and Dr. R. S. Jones. Leading to the ceremony of laying the stone Scripture was read and prayer offered by Rev. J. J. Evans, a sermon preached in Welsh by Rev. W. Davies, and Thomas J. Peters gave the history of the church from its beginning in 1891 up to that time when its membership numbered 46. Whilst singing and praising God, a great many came forward and placed an offering on the stone, which when counted amounted to a goodly sum. The evening devotions were conducted by Mrs. Evans; the messages were delivered by Revs. D. P. Jones and Dr. R. S. Jones, after which the sacrament of the Lord's Supper was observed.

In 1922 the church building was raised, remodelled and made much more convenient and pleasant than the original; it was rededicated in February, 1923. This church since its organization has been ministered unto by the same pastors as that of Bethel, Bangor, and for some years past they have enjoyed equal share of their labors, so that it is unnecessary to repeat names and dates.

BANGOR (WEST)

In the history of the Welsh people, this place has had several names besides the above, among them it was known as Delta and Peach Bottom. It lies on the southerly side of Susquehanna, close to the border line of Maryland, 50 miles from Baltimore and 70 from Philadelphia. The district around for the most part is agricultural, having rich productive soil, is noted even this day for its peach trees, which accounts for one of its names. Later in its history slate was discovered in the hills, and quarries were opened by Welsh people, so that it became a strong Welsh settlement numbering about 600. Three Welsh churches were organized in the town, but the Wesleyan church, that is the M. E. lasted but for a short period. Several preachers labored among them from time to time. In the Congregational fold we find Rev. John Williams, who stayed here for a short period, then later moved to Bangor, Northampton County, Penna., when Rev. John Cadwalader came here in 1893, and remained several years, others followed him, but in 1901 the minister, Rev. H. W. Jones, and the church were given, at their own request, transfer letters to join the Washington Association of Congregational churches for convenience sake. But because of the unstable condition of the Slate industry, the Welsh moved away to other districts, which developed a serious problem to maintain two churches, the Calvinistic and Congregational ones. The Congregational church had built a fine convenient structure on the Main Street, but the loyal faithful supporters and attendants became fewer year after year that the remnant decided it best to answer all purposes to discontinue their services, and unite with the Calvinistic Methodist Church so the residue of the Congregational Church found themselves there, and were sincerely welcomed. The property was sold to the Federal authorities, and is now used as the Post Office of the district.

BEAVER MEADOW

The church building known by this name stood half-way between Beaver Meadows and Jeansville near the railroad. The common name for this district is Colerain, and here for the most part the Welsh have been accustomed to live since they came to this part of the country. It appears that the first Welsh people that settled here were Benjamin Daniel (who was later the foreman in the coal mines), John Eynon, Morgan Price, Edward Herbert, and several others in 1837. Though we have no dates to go by, we are led to believe according to the custom of the Welsh in every place, that a Sunday School was organized on their arrival, and was kept in the house of Benjamin Daniel, and about the same time they commenced to worship in the old school house, which after this was converted into a dwelling. In 1838 the first church was organized according to the order of the Presbyterians by Rev. Jenkin Jenkins, Dundaff, but soon after Rev. Lewis Williams, Carbondale, came to work here, and at the same time a number of Welsh families, who were religiously inclined, came to live here, and all had a very happy flourishing period under his ministry, but when the mines at Carbondale were started anew, he returned there to his own and to his people. In 1841 Rev. R. R. Williams, Virginia, was called to the charge, which he accepted, and soon settled in their midst. Everything went well in the church and in the mines, until the summer of 1843, when there appeared signs of a storm brewing, and in the fall of the same year it broke out in great fury in the mines. In the first place, it meant dismissing the old bosses and the placing of others, of another nationality, in their stead. These changes went directly against the Welsh; in the second place, it meant a reduction of ten cents on each car of coal, and the miners were commanded to sign an agreement that no one was to ask for his wages, but were to leave all to the mercy of the operators. These arbitrary conditions caused a stampede among the Welsh—they went here and there to the neighboring settlements to look for work, and in the crises the church died. About three months prior to this juncture the Rev. R. R. Williams had resigned to go to Yale University for a course of learning. This situation did not last long, because we find that the owners of the mines in the Spring of 1844 sent for the Welsh to return to the mines and their homes. Many of them accepted the invitation and returned, but there was not one church member among them. This was a great disappointment to the owners, because they counted on having the best religious men to return, and sent especially for Jonah Rees and Jenkin Reynolds to come back, and they were the first two to come there the second time.

In 1844, they reorganized the Sunday School and fifty were present on the first Sunday, and it functioned for many years. The following Sabbath they kept a prayer and praise service, and the church members in two or three months totaled thirty. When the Welsh were scattered in 1843 the Presbyterian church died; the second church formed was Congregational, though some of the members struggled hard to resurrect the Presbyterian one. Rev. Lewis Williams, Carbondale, was the person that organized the second church, and it appears that he arranged that Jonah Rees should be the deacon. When this church was formed it had a membership of from thirty-five to forty.

They continued just about the same, until the fall of 1845, when Mr. Daniel Daniels from Carbondale came to them, he had been a local preacher for some years previous, and in 1847 he was ordained to the ministry as their pastor, and remained with them for four years. During his time the first edifice was built, and the church increased to 100 members, his labors proved a wonderful blessing to the church and community. After Mr. Daniels left for Dundaff, a Mr. Daniel Rees from Ystalyfera, Glamorganshire, South Wales, was ordained, and worked diligently with them for four years, and died in the midst of his usefulness. Then followed him, Rev. Griffith Samuel sharing his services between this church and Slatington.

His stay was short, when Rev. Phillip Peregrine came and soon left; his successor was Rev. W. H. Harrison, who came here from Bethel Church, Aberdare, Glamorganshire, Wales, and after spending some months at Yale, Conn., he was ordained November 20 and 21, 1869, pastor of Jeansville, and this church. Ministers that took part in his ordination were D. E. Evans, Plymouth; E. B. Evans, Scranton; T. G. Jones, Lansford, and J. B. Cook, Danville.

Since 1875 Rev. D. A. Evans of Lansford, and Rev. D. Todd Jones of Shenandoah, preached alternately for them every other Sunday. The services were conducted half Welsh and half English, which materially increased the attendance, but in spite of all efforts made by clergy and laity of the district and period, this old church past eventually into history.

BLOSSBURG, TIOGA COUNTY

Blossburg is a small town situated about forty miles southwest of Corning in Tioga County.

A Congregational Church was organized here in the year 1840 by the Rev. E. B. Evans, Pottsville. The first preacher to be ordained here was Rev. David Lewis, who also had charge of the church at Charleston. We are unable to give any details of his ordination nor the length and character of his ministry. His successors were: Rev. John Davies, Rev. Parry, Rev. Evan Davies, originally from Onllwyn, South Wales, who stayed here for two years, and then went to Tynrhos, Ohio, in 1857, and Rev. Phillip Peregrine. The latter remained here for a number of years, and was very successful. During his time a Congregational Church was formed at Morris Run. Eventually he deemed it wise to seek a milder climate for the sake of Mrs. Peregrine's health, so he left for Minnesota with the best wishes of the people following him. Some friends who knew Rev. Fred Teilo Evans, Adulam, Merthyr Tydfil, Wales, suggested his name to the church, and they soon unanimously decided to send him an invitation to become the pastor of Blossburg and Morris Run churches. He accepted and reached Blossburg October 18th, 1869. Early under his ministry a new church building was dedicated October, 1870. Pastors officiating were Rev. E. B. Evans, Hyde Park; Rev. Harvey Tomkins, M. E., and Rev. Reynolds, Baptist.

BRADY'S BEND

Brady's Bend, Armstrong County, is situated on the banks of the Alleghenny river, sixty miles north of Pittsburg, not far from Venango County, a great oil region.

A Congregational Church was organized here in the year 1841. The pastors that served on the occasion were the Revs. Thomas Edwards (Congregational) and William Morgan (C. M.) Pittsburg. Though the church was Independent and Congregational in its form, it was understood that Calvinistic Methodists were welcomed to all its privileges until they would build an edifice of their own. The membership was 29 when incorporated, three were added to them at the close of the services and eight joined them the following week. Rev. David Jones, who later became the pastor of the church at Arena, Wisconsin, was their's at this time. He was gentle and kind, but for some reasons his stay at Brady's Bend was very brief. They soon erected a fine sanctuary, and invited Mr. David R. Davies to be their minister, he accepted, and was ordained their pastor June 18th, 1843. The ministers that officiated in his ordination service were Revs. Thomas Edwards, J. Williams, Indiana County, assisted by Revs. D. Probert (B.), George Venable (W.), H. Powell (C. M.), and T. Thomas. The report given by the church clerk of the meetings was to the effect, that the congregations were large, manifesting a deep feeling, indicating that God's Spirit was blessing the messages; that eleven were added to the church at the close of the services. Rev. D. R. Davies continued with them for many years, loved and highly respected to the end. Owing to the Welsh leaving for other centers where they secured better work and wages, the settlement as Welsh, did not last very long, though in its thriving period many pastors of the several denominations labored successfully in the district.

BROAD TOP, HUNTINGTON COUNTY

A number of Welsh people were here at one time, they had a small building and a church, and Rev. Daniel D. Thomas, a Congregationalist, ministered unto them from December, 1862, till he left for St. Clair in 1864. Many Welsh were working and trading here, but on account of strikes, the industries were closed and the people moved away, and several years later we find Rev. Mr. Thomas, the pastor, having charge of the two churches at North and South Ebensburg, Cambria County.

CARBONDALE, TIOGA COUNTY

The first Welsh Sermon preached in this place was in the home of Mr. D. R. Williams, by the Rev. John Irlwyn

Hughes in June, 1873. Mr. William W. Williams, a brother of D. R. Williams, who was an official of the company that had opened coal mines here October 16th, 1872, was given permission to favor religious people, when they came to seek employment, so that they were able, commencing in June of the following year, to hold religious services every Sunday throughout the year. Rev. William Benger of the Methodist Episcopal Church preached for them, and a bilingual Sunday School was also held in the woods during the summer, which was continued in the school house as soon as it was built. In the early days of 1874, a number of Welsh religious families came to the place, when Welsh services were regularly held there, and on the 28th of June in the same year a church was organized, when the following ministers officiated:—Revs. Fred Teilo Evans, Blossburg, and Samuel A. Williams, Bradford. The membership at the end of 1874 was 34 and at the close of 1878 it was 75, but the existence of this church continued but for a brief period, because the supply of coal was exhausted and miners had to leave for other places.

CARBONDALE CONGREGATIONAL CHURCH

The meaning of Carbondale is the valley of coal or carbon, and it's a very appropriate name for this town, because it suggests its wealth and distinctive feature. A gentleman from Philadelphia bought this coal land and gave it its name. In 1824 a man by the name of Maurice Wurtz came here to mine coal. He had to have material and tools to make a home, as well as tools to work with, so he sent a wagon load ahead of him, with instructions printed in bold letters on it, "Carbondale, 143 miles from Philadelphia, on the Lackawanna River, Luzerne County, Pennsylvania. After the driver and his load had traveled several days he began to enquire about the place, he found no one who could tell him anything about it, but when within four miles of it, a man by the name of Yarrington, told him that some men had been searching for coal by the river-side somewhere about four miles from his place. Although almost discouraged, the driver went along and discovered the spot and unloaded his cargo of tools and material under some hemlock trees, and from that day until now the place has been known as Carbondale, the dale of carbon or coal. Coal gave birth to this city and to many others in the Anthracite region. This pretty spot was once a forest of spruce and hemlock, with no roads of any description. The people had to forge their way through a forest from place to place. The only means of sending coal to market in those days was to haul it sixteen miles over a mountain one thousand feet above sea level to Honesdale, then by canal one hundred and eight miles to the Hudson River, and this was the only way for emigrants to reach this rich dale. We remember some of the old pioneers relating the way they came from Wales to this spot; it was by sailing vessel from Liverpool to New York, spending six weeks on the voyage, then six days by canal boat, ending the journey in coal cars from Honesdale to Carbondale. At present the voyage can be accomplished with comfort in six days and less, and in less than six hours from New York to Carbondale. Even as late as 1856, the only means of travel between cities in these valleys was by stage or coach. In those days there were great pedestrians in the country. The Rev. Lewis Williams in a letter written by him in July, 1877, referred to the former days and said there were but few advantages to travel in those days, no railroad, steam nor electric. The feet of them that brought good tidings that published peace and salvation to the people were veritably seen on the mountains in those days, whether they were beautiful or not. To proclaim their messages they were obliged to travel on foot over mountains and valleys and through woods and forests wild. Rev. E. B. Evans, of Hyde Park and Pottsville, and Rev. Lewis Williams, of Carbondale, travelled many times together over the mountains between Wilkes-Barre, Hazleton and Pottsville. All ministers of that period were good walkers, but according to the general opinion, Mr. Evans eclipsed them all. It is said of him that he walked fifteen and twenty miles on Sunday to preach to three, four and even five congregations; once, to return home from one of the association meetings, he walked through the vast unbroken forests between Pittsburg and Pottsville, a distance of about 350 miles, leaving Pittsburg Monday morning, and arriving home in Pottsville by supper time Friday evening. Carbondale at that time was a small, insignificant village. The houses were cheaply constructed, and, having no cellars, in dense woods, were often troubled with reptiles of all descriptions. In 1830 about twenty Welsh families came here. Soon after, the owners of the land and the coal authorities sent a man by the name of John Thomas, a local preacher, representing the Congregationalists, back to his native land, Godre'rhos, Glamorganshire, South Wales, to advise and encourage miners to come and work for them. A certain Benjamin Davies, also a local preacher, had a desire to visit Wales, and the coal operators authorized him also to persuade miners to come over. The result of these visits, their mission, and influence, and letters to friends and relatives, was that a large influx of Welsh emigrated here. In 1831 the population was between two and three hundred, composed of Irish, Scotch, German, Americans and Welsh. The first religious service held by the Welsh in Carbondale was at the home of John Bowen. It can be truthfully said to the credit of the Welsh people of former days that when a number of them would gather together in a strange land and country, the first thing that would suggest itself to them would be the organizing of a Sunday School and a prayer meeting. Then they would invite preachers to pay them visits, and would select one of their number to take the part of a preacher for them. Thus the handful of Welsh people came together to the house of Shon Bowen to start their religious services in Carbondale, and it was in this house that the Rev. Lewis Williams preached his first sermon in America. The people who met here were Baptists, Calvinistic Methodists, and Independents (as the Congregationalists were then known). This was in the year 1831. After organizing, they hired a room for their meeting house, but this room very soon became too small for them, so they decided to build a church. Representatives were asked to visit the officials of the Delaware and Hudson Coal Company to ask for a lot on which to build a church. They were awarded a desirable lot for $1.00, to be the property of the Congregationalists, and on it they erected a building 20x26 ft. It was a crude structure, it was not plastered, it had no pulpit, and the seats were merely plain benches with no backs, and the ceiling was of a curved style. This took place in 1833, and two years later it was plastered and more comfortable pews were installed and a high pulpit was added to it. It was enlarged some time later, but the second one became too small, and in 1847 they built the church as it stands today, which has since been improved and painted several times. It seemed a very large edifice in those days, but it was well filled until the Welsh began to move and settle in other centers of the valley. The pastor and his people labored hard and travelled far to solicit funds to pay the debt. This worthy minister of the first church of our order in this valley will be referred to when we come to his biography.

We will take a little more space regarding this church, because of its having been the first and oldest in this district. To mention briefly the co-workers of the ministers: The first deacons were Daniel Price and Thomas Evans; then came Thomas Richards, John Lewis, Samuel Jones and William

Williams. Interested in the Sabbath School were Thomas and John Rees, William Jones (Gwilym o Fon) and Henry Lawrence, the father of the late Mrs. William Connell, who was the mother of the large family of Connells in the city of Scranton. The leader of the singing was the aforesaid deacon, Thomas Evans. This brother, it appears, was the handy man of the church. He was ready to do almost everything in and around the church. He was a deacon, would lead the singing, and act the part of a janitor and lamplighter, or rather, the trimmer of candles; a sister still living told me that in her childhood days she used to watch the men going around the church to revive the candles that were stuck in candlesticks around the wall, and brother Evans was an expert at this, as well as being a good precentor. After Thomas Evans had grown too old to lead the singing, Thomas Richards was selected, then followed Thomas Eynon and William Hughes, working together as harmoniously as we could expect two rivals in this part of the Lord's vineyard to be; sometimes they disagreed, and were tempted by what is known among the Welsh as the evil spirit of singing to foster the disagreement for a season, but would finally come together and peace would reign supreme.

In the earlier days of this church there were as many as six local preachers members at the same time. The first, and probably the greatest among them, was Daniel Daniels; afterwards, the able minister of Dundaff; then B. Bowen, John Davies, E. Jones, J. Powell and R. Williams. Besides these there were mighty men and women in this church who had a knowledge of Scripture, filled with religious fervor and enthusiasm, bursting out in praise and response in preaching and prayer services. Their faces aglow was a sure indication of their inward joy, and listening to their ejaculations, fervent Amens and Hosannas was enough to inspire any preacher to have the power of Peter at the Pentecost. Of such was John Jenkins (Shon Siencyn) the father of Mrs. E. R. Lewis, Scranton, and Mrs. Roberts, of Pittston. He was well versed in Scripture, and had a very clear conception of the theology of his age. Some of his acquaintances considered him an authority on all religious and theological doctrines. Another pillar of that period was Thomas Richards, the father-in-law of the late Hon. Judge H. M. Edwards, of Scranton. He was a strong man in all essentials pertaining to religious services, shrewd critic and one of the keenest listeners in the congregation. A stranger looking at him sitting in the corner of the seat in a stooped manner would imagine that he was not interested in what was going on, which was a serious mistake. In his quiet way he watched and listened intently, and in his own mind weighed and measured and compared the statements the preacher made with the teaching of the Bible, and in due time would make proper use of all he heard. All were delighted to hear him oft-times relating the history of former years.

One of the most eccentric characters of this church in its early history was William Maxey. Everyone who knew something of this church knew about William Maxey. He was always fervent in spirit serving the Lord. He electrified pastor and people many times in the service, and while not possessing a great amount of knowledge, he was endowed with an abundance of common sense, and stood alone in his readiness to respond to what appealed to him in the sermons of ministers and the testimony and prayers of his brethren and sisters. He approved heartily of the truth that was spoken, as he understood it, and could, by silence and gestures, disapprove of what he thought was not important nor correct. He was one of the brethren who was zealous, and even jealous of the orthodoxy of the pulpit. If a prayer or sermon touched him, he could not refrain from expressing his approval by his spontaneous, fervent "Amen," and "Diolch Iddo," and if he were not pleased, he could be as dumb as a clam.

Another of the pioneers worthy of mention is David Lewis. He came to Carbondale in 1833, and died in 1854. A short biographical note is made of him in the "American Messenger," a Welsh periodical of power, published and edited by Dr. Everett for many years. The writer says that there were in David Lewis many noble traits; he was powerful in prayer, a defender and advocate of all that was good and virtuous. He made a special study of theology. His delight was to study God's word, and matters pertaining to His Spiritual Kingdom. He was a faithful worker in the vineyard, and devoted himself, after his conversion, body and soul to the service of the Master. He burned with zeal for the glory of God. He died in peace and his soul entered into joy.

The church held preaching service at 10 o'clock A. M. and at 6 o'clock P. M., and Bible study at 2 P. M. Prayer meetings and Society (a meeting for testimonies) on Thursdays and Tuesdays in the evening. Prayer meetings were frequent because the pastor had such a large parish, and was allowed to go to minister unto the saints in many places. The number of strong men and women who were members of the church made the services interesting and profitable, though the minister was absent for a week at a time. They had glorious services in very inferior temples, while we feel that it is almost "Gilboa" with us even with the most beautiful temples and the most perfect machinery.

It is no wonder that the people were adepts in Biblical knowledge when we read the printed records of the Sabbath School. We find frequent notices in the "Messenger" of the work of this School in the forties and fifties. Thomas Rees and William Jones (Gwilym o Fon) contributed interesting accounts periodically to this magazine. Take the following as an example of many other similar reports:—In the issue of June, 1842, Thomas Rees writes and gives this account: "Superintendent 1, Secretary 1, Teachers 11, Scholars from 70 to 80." From June, 1841, to June, 1842, 1623 chapters and 15,246 verses were recited. The ten commandments were repeated orally every Sunday, each class doing it in its turn. Scholars at that time knew the Scriptures and could quote and apply them with aptitude in their prayers and testimonies. Between the years of 1870 and 1874, during the ministry of Rev. B. I. Evans the school adopted the plan in vogue in the agricultural districts of Wales, that is, of selecting a chapter and reciting it in consort, or dividing it in so many parts as there would be classes in the school willing to take part; then the minister would examine them by asking questions publicly, and some one would venture to give a reply to every query. This was done once a month, or once in three months. This practice increased the interest of the scholars and certainly added to their knowledge of Scripture.

During the past hundred years the history of this church has been like the history of many a human life. It has had its sunshine and shadows, its weal and woe, its flowing and ebbing tides. It had its mounts of joy and transfiguration, and its valleys of trials and agony. Like the handful of corn that the prophet saw in the earth on top of the mountain, growing and increasing until its fruit was like that of Lebanon (Psalm 72, verse 16) so the handful of people cast into the forest in the upper end of Lackawanna valley became a mighty force. The hills were covered with the shadow of this church, and her members were like the boughs of the goodly cedars, or the cedars of God. "She sent out her boughs unto the sea and her branches unto the river," though she has been since then but a smoking flax. In proof of this it is stated by the Rev. Lewis Williams that at one time the church numbered 320, and about the same number of scholars were attending the Sabbath School.

The church was in a flourishing condition for a period during the ministry of Mr. Evans, yet in 1877 it fell into a low condition financially and socially, when it only numbered 36 and the school only 20, and, according to a statement made by the late Dr. R. S. Jones in his address at the centennary of Ebensburg church, there were only 20 members in the church in 1882, and in 1897 our friend said that when Rev. D. L. Davies left another turn for the worse took place, and that he was afraid conditions were beyond recovery.

We are not certain of the order in which several ministers followed each other into this parish. Rev. B. I. Evans was called here to follow Rev. Lewis Williams in 1869, and was ordained in January, 1870. The ministers who took part in the services were Rev. E. B. Evans, Hyde Park; Daniel Daniels, Dundaff, and J. W. Davies, Pittston. During his ministry one of the Erie breakers was completely destroyed by fire, and a cave occurred in one of the mines, which caused quite a number of people to move down the valley to Mill Creek and Parsons. In 1874 Mr. Evans left the church to take charge of one at Oshkosh, Wisconsin. Rev. Benjamin Williams was here about this time, and died in a few years afterwards at Waterville, N. Y. Rev. Anthony Howells came here and departed—the time, we cannot be certain of. Rev. D. T. Jenkins came to America after having his college training at Bala, North Wales, and in a month after his arrival he was called to this church, and was ordained pastor by the Rev. C. C. Greegan, Superintendent of Home Missions in New York State and Pennsylvania; Revs. R. S. Jones, Providence; William Jenkins, Dundaff; Jonathan Edwards, Hyde Park, and E. P. Hughes, Llanberis, on May 22, 1884. He probably was followed by Rev. D. L. Davies, who left for Nanticoke, and was called suddenly home while attending a banquet of the Cymrodorion Society a few years later. Rev. Abram Jones came and stayed here a few years in the nineties; then in succession came M. C. Elliott, Thomas F. May, Arthur M. Wood, J. C. Luke, William Pierce and others. Floods, fires and strikes, and the exodus of people to other centers in this valley caused these discouraging effects in the history of this church, and, above all, the transition period from Welsh to English. Many of our churches have become extinct in this period. It is the most trying epoch in the history of our denomination. It has been difficult for ministers and officers to steer clear of the danger, and requires more than an ordinary measure of wisdom to overcome the harrassing problems. The greatest danger to our existence is our apathy, before yielding, to adapt ourselves to the change. In most cases the church is allowed almost to die before the proper remedies are applied. Many good men and women are willing to do their utmost to save the situation after the church is dead, while they were culpably indifferent to its existence when signs of its vitality were daily ebbing away. During the last thirty years the doors of this old church have been closed and then opened a dozen times, when a meteor would make its appearance with a promise of some wonderful consecration that would create all things anew on the old camp ground of the popular preacher Lewis Williams and others of his type, but the enthusiasm was like the foam of the sea, carried away in a short while, and each relapse would leave the church weaker than before. The writer was asked to visit them about four months ago, when a fair congregation greeted him, but since then the doors have been closed because of some unpleasantness, and the association which has authority over the property is negotiating to sell it to another group for religious purposes. "How is the gold become dim! How is the most fine gold changed?"

CATASAUQUA, LEHIGH COUNTY

The Congregational Church in this town was organized on the 26th of November, 1882. The ministers who took part in the services were Revs. D. Todd Jones, Shenandoah; E. T. Griffiths, Lansford, and D. R. Griffiths, Catasauqua.

The land was donated to them by Mr. David Thomas, who is known in history as the pioneer of blast furnaces in America and a successful iron master. The ground was given them under the following conditions: "That should the services be discontinued by the Congregationalists, the property should revert to the estate of David Thomas, or heirs, and that the land should not be used for any purpose which was not reliious." Thus it came to pass that when the Congregational church ceased to conduct services, the property returned to the estate, and was used to build a splendid Memorial Church, so that today there stands a very substantial structure on the grounds formerly occupied by Bethel Welsh Congregational Church. During its existence of 30 or more years it had four pastors; the first being Rev. David R. Griffiths, who was a pattern maker by trade and worked for the Thomas Iron Company during the week and preached for the Welsh people on Sunday; he did this for several years before he resigned. Then Rev. W. C. Davies followed him for the space of five years, when Rev. D. F. Davies took up the work and remained with them until the end of March, 1910. The last pastor having charge of it was Rev. Isaac T. Williams, who was also the pastor of Slatington Congregational Church at the time. It had been a bilingual church for several years before passing out of existence. There were in this church a few loyal true families to the services, who did all they could to continue them, but when they were called to their reward, their continuance was impossible.

CENTRALIA, COLUMBIA COUNTY

This town is on the Lehigh Valley railroad, about two miles from Ashland, and seven from Shenandoah. The Congregational church was started here by a few brothers and sisters from Ashland and Mount Carmel. It was organized in a school house on the Eastern side of the town on April 28th, 1867. They used this school for several months, when they moved to the upstairs of another school on the Western side that they might meet to worship three times on the Sabbath; and they continued to do so in spite of adverse circumstances. Their unanimous testimony in 1870 was, that they had enjoyed the rich comforts of religion in those years though they had no tent, tabernacle nor temple of their own. About a score of members, who had been in covenant together since they had organized the church, thought it now expedient to ordain the brother William W. Davies, formerly of Mount Carmel, to be their new pastor, so that they might enjoy the blessings of religion in a completer and fuller measure, and they did so on March 13th and 14th, 1869. The brethren that officiated at the ordination service were Rev. R. D. Thomas, Mahanoy City; Rev. T. Griffith Jones, Summit Hill, and Rev. John R. Williams, Chapmansville, who also were the same three that officiated when the church was organized, but in a few years the church became to naught, because labor conditions were such as to force the Welsh people from the neighborhood.

ST. CLAIR, SCHUYLKILL CO.

This place is a small town three miles north of Pottsville, and was once noted for its mines. Three churches and three church buildings were organized and erected here, one to represent each of the largest denominations in Wales, but its glory soon faded away, because the mines were worked out and the people had to move to other places to seek employment. Mr. Richard Richards came from Pittsburg to preach to the Welsh Congregationalists, and was ordained as their pastor August 1, 1852. Revs. Jonathan J. Jones of New York City; R. R. Williams, Minersville; W. J. Jones, Pottsville; E. B. Evans, Pittston Ferry, and John Jones (B.), Minersville, took part in the ordination services. How long he remained we cannot tell, but from reliable sources we find that the church was at its best from this date to 1862; others ministered to them for short and indefinite periods.

CHAMPMANSVILLE, NORTHAMPTON COUNTY

This place was named after the gentleman who opened the first and the largest slate quarry in the neighborhood. — Mr. William Champman; this was done about the year 1860. He was a native of Cornwall, England, but had been working in the slate quarry of Braich-y-Cafn, Carnarvonshire, North Wales, where he not only learnt the art of digging and making slates but also the Welsh language. He came over to this country of opportunities, bought the above quarry, and became eminently successful and retired to live at Bethlehem, Penna. A Welsh Congregational Church was organized there at one time in a school house, over which Rev. J. R. Williams had charge, who went West about the year 1870. Mr. Champman and the people were kind and considerate of him, and there should have been a prosperous church in the district, were it not for some undefineable influences, because the slate industry had only commenced in this country at that period.

DANVILLE, MONTOUR COUNTY

Previously known as Columbia County.

The following information was given Rev. T. C. Edwards, D. D., when he was asked as far back as 1873 to prepare the history of the Welsh churches of Pennsylvania. Some of the replies came to him now and again for a number of years, up to April 5th, 1877. We are very fortunate to have these stray notes of long ago, or else we would be at a loss to have the history of the early churches of the state and denomination. A Congregational church was organized in Danville on October 13, 1840. Rev. John B. Cook was the first minister. He had served the church from time to time from 1840 to 1844, when they ordained him October 13, 1844, in a new church that was built that year and dedicated on December 15, 1844. Mr. Cook continued to serve them faithfully until his death, which occurred March 6, 1873. The report given in 1877 stated "that the church was as prosperous as could be expected under the circumstances, and had been able to maintain its own throughout its history, even some times under unfavorable conditions. There are three young men here preaching, but the report frankly states that there is nothing strange nor remarkable about either of them. All the members are peculiar, the church is noted and known by its number of poets and literary men who could write a doggerel as good as anybody in that age." This reporter seems to be a humorous and jocular individual, and no doubt was as peculiar and as prominent as any of the poets and literary men of Danville in the fifties and later. Moreover, there were a group of talented men in Danville working in the iron works at that period. Here we find musical geniuses considering their advantages. The Welsh discovered Joseph Parry here working in the Iron Mill, who developed to be one of the greatest Welsh composers of music of the latter part of the last century. From Danville he sent his productions to the National Eisteddfod in Wales for two or three consecutive years that brought him not merely the prizes, but into prominence, that led him from step to step to be the Doctor Joseph Parry, whom the Welsh people honored and loved as a prolific writer of music; and English and Welsh throngs have joined heartily on hundreds of occasions to sing "Jesus Lover of My Soul" on his hymn tune Aberystwyth. In Danville Joseph Parry found his first teachers, this alone leads the historian to think that it was a rendezvous of Welsh celebrities in those early days.

On August 1st, 1873, Rev. John P. Davies was called to the charge, and was there when this report was given in 1877. Later history of this old church we cannot find, neither do we know when it utterly failed to function. The nearest Congregational Church to Danville was Shamokin, but in those days some of the members were living in Northumberland, and Rev. Mr. Davies went there every month for three years to minister unto them. There was also a Welsh church at Bloomsburg in those days, and Rev. J. B. Cook went occasionally there to preach, but as early as the seventies in the last century it had past into history.

DRIFTON, LUZERNE COUNTY

Our knowledge of the very beginning of our church in this town is very meagre, though we know that it was organized in 1870, and was received member of the Gymanfa in 1872, but it seems that it became a very active church during its existence. A live local preacher was here in 1873, and preached for them and the church at Shenandoah in later years, and Mr. J. W. Lewis was faithful in his attendance on the quarterly and annual meetings of our denomination, and his services were valued and appreciated by our pastorless churches. The first pastor was Rev. Daniel A. Evans, who became useful and active in all branches of the Gymanfa. He was here from 1873 to 1875 inclusive. During his ministry the membership numbered 50. He was followed by Rev. George Hill, when the membership increased to 107, and the Sunday School had on its roll 150 names; he continued with them to 1879. For several years following they had no pastor, then they invited Rev. John F. Humphreys to them in 1886, and remained with them until 1893, and he was the last servant that we have record of in this field.

DUNDAFF, SUSQUEHANNA COUNTY

Bethel Congregational Church, Welsh Hill, Susquehanna County, was known previous to 1890 as the Welsh Church of Dundaff. This was the name the older folks used, and the minister that spent almost his entire life to watch over the people in this district, and who made it known throughout the whole state, was affectionately called "Daniels Dundaff." Dundaff is about five miles south of where the church is situated, but it is the place where the people got their mail in the earlier days of the settlement, hence it was known and called by that name.

The first groups of Welsh that came here to live were of the best kind of the Cymric stock. They were strong, sturdy and healthy, noted for their endurance and perseverance, else they would not have been able to succeed and prosper in spite of numerous handicaps. They had to clear their claims of brush and trees to have ground to build their homes, and land to cultivate. For years after settling many of them would do their best of their land in spring and summer, and would go to Carbondale and other mining centers to work during the winter months, walking through a dense forest to reach their destination, thus they were able to take possession of their claims, and gradually increased in riches and influence. They were not only physically strong and industrious in relation to the material side of life, but were also mentally, morally and religiously worthy of their nation and the country whence they came from. They were people who would naturally make good and better their environments, and to all appearance they built better than they planned and anticipated in this their new and adopted country. They were of such that deserve to be kept in remembrance, and the only barrier in our way to do justice to them according to our ability is lack of space. Names are barren standing alone, but to honor their noble, enterprising, frugal spirit we will quote some of the pioneers: According to a previous historian, Rev. R. D. Thomas (1872) the first Welshman that settled in Dundaff or Clifford was Mr. Thomas Watkins, a miner from Carbondale, who bought on May 10th, 1833, fifty acres of lumber land at $3.00 per acre, Benjamin Daniels, Henry Davies, David Thomas, David and Thomas Reese, Thomas and John Reynolds, William Leak, David Tobias, David Edwards, Robert Ellis, Daniel Davis, Samuel Owens, John and Enos Owens, Isaac Breese, David Richards, Jonah Evans, Evan Jones, John and Owen Morgans, William Davies, Jenkin Leyshon, David Jones, John Michael, John James, Evan Jenkins and Owen Davies. Many of their descendants are filling important positions in our country and other countries of the world. The Honorable George W. Maxey, Judge of the Supreme Court of Pennsylvania, is a great grandson of one of the first settlers in Dundaff, that of Mr. Benjamin Daniels, and he was elected by such a large majority over the other candidates. His opinion in some cases of law has attracted wide attention, particularly so, his minority opinion in a certain case, which was quoted and extensively referred to in our leading newspapers and magazines, and his name has been mentioned in important circles as a worthy candidate for the Vice-Presidency of the United States. But if his turn does not come now he is comparatively young and capable in every respect to have a chance later, that we may see what this "George" will do in our country, as another "George" has done in his country across the sea. John G. Jenkins, a son of Mr. Evan Jenkins, another early settler of Dundaff, was at one time Prime Minister of Australia, so that some sons and grandsons of the noble sires of this agricultural zone have done well in the past and will do so in the future.

The first Congregational Church organized in Susquehanna on Welsh Hill in 1834 was by Rev. Thomas Edwards, who became after this, a leader in the history of the Welsh Congregational churches of Pittsburg and vicinity—he remained in charge of the church for two years. The leading people cooperating in the formation of the church were Zacharias Jenkins, Evan Jenkins, William Davies and Thomas Watkins. The first church building was erected in 1839, and the second one in 1850, and some alterations were made in 1864. Both buildings were built on the hill close to the house wherein the first services were held, and the edifice they have now is substantial and convenient, and the description of the Psalmist of the temple at Jerusalem can be applied with great propriety to this house of God on Welsh Hill, "Beautiful for situation, the joy of the whole country" is this Bethel on this elevation in Susquehanna County.

The second minister that served them was Rev. Jenkin Jenkins, a very eccentric person. He served the English Presbyterian church as well as the Welsh Congregational at the same time. He published an autobiography, and refers with delight to this period in his ministry. Further particulars of his history will be found under his name in the biographical sketches. He came here from New York City, and remained their pastor for seven years, during which he traveled extensively, and was faithful to the Gymanfa and other public meetings of the denomination. He left for Newark and Granville, Ohio, in 1844. He was followed by Rev. Samuel A. Williams, who came from Mount Zion Congregational Church, Oneida County, New York State, and tarried here for two years, when he left to take charge of the Congregational Church at Neath, Bradford County, in 1850, and remained with them until he retired because of infirmities brought on by old age in 1870. In 1850 Rev. Daniel Daniels came to them from Beaver Meadows, and was their pastor for 43 years. Further information of this strong, talented pastor and preacher will be found elsewhere. Some time after Mr. Daniels retired, the church called a young man by the name of James Alexander Jenkins to be their pastor. In due time he was ordained, and became a member of the Welsh Gymanfa, later he moved to Mount Carmel, and joined the Wyoming English Association. This church, no doubt, felt justly proud of being privileged to call and ordain this dear brother to the Gospel ministry. He is the son of a Congregational minister, and his mother was a sister of one of the most respected ministers of Wales in his day and generation, the Rev. Josiah Jones, pastor of the Congregational Church at Graig, Machynlleth, North Wales. Places and churches have become known, because they were privileged to be the starting points of certain individuals who have by their talent, study and perseverance, become famous in certain directions, and this church in an agricultural center in Susquehanna County in our state, is justified in feeling elated that a young man that was ordained by them, after having occupied strong important churches in several of our largest cities in our country, was appointed first to be the Dean of Union Theological College of Chicago, Illinois. then was made President of the same Institution, and has filled both positions for many years with great credit to himself and to the satisfaction of the directors and trustees. We are glad to be able to give a summary of his movements and achievements in another section of this history.

Then in rotation the following ministers served the church: Rev. Noah Bevan came from Wales, and remained for a few years; Rev. R. N. Harris for five years, then Rev. Noah Bevan returned for three years; Rev. Mr. Hiekman for four years; Rev. Thomas S. Lewis for four years; Rev. Mr. Thomson for four years; now they have Rev. Mr. Hickok, M. E. from South Gibson, to preach to them once every Sunday at 9 a. m. The stalwart men and women of former years have passed on to their eternal home, and their children have left the country for the cities and many of the homesteads of the Welsh settlers are occupied by various nationalities, hence the history of Bethel on Welsh Hill is not what it used to be fifty years ago.

EDWARDS MEMORIAL CHURCH, EDWARDSVILLE

In the early spring of 1867, the few Welsh people who lived in the adjacent neighborhoods of East Boston and Morgantown, began to hold prayer meetings and a Sunday School from house to house, where they would be invited and find welcome. In the spring of 1868, by the kindness of Superintendent David Morgan, a house belonging to the company was secured for the purpose of holding Sunday services and week night prayer meetings. This gave new impetus to the movement and the rooms were filled with worshippers of many nationalities and various creeds. By the month of August this house proved too small, and in response to another appeal to the Company, a block of two houses was set apart for their use Sundays and week days.

On Saturday evening, November 28, 1868, commenced formally the meetings for the organization of a church. Twenty-one persons, who were members in good and regular standing in their respective churches at their previous homes, met together to form and organize a Congregational Church, which was to be called "The Welsh Congregational Church of Kingston." Ministers officiating at the organizing of the church and election of officers were:—Reverends David Davies, Pittston, and John Pentyrch Evans, Plymouth. Officers elected were: Isaac Jones and William L. Roberts, deacons, and

David Isaac, secretary. The services were continued for many months on the "Block on the Patch," and happy recollections remain of the blessed time enjoyed there under the unction of the Holy Spirit. But again this place became too small and the Good Shepherd provided a larger room for his young flock. The Kingston Township directors erected a school house at the foot of Pringle Hill, and they very generously granted its use to the church for religious services. But the little flock were molested at this place; on a Sabbath evening in October, 1869, when Reverend David Davies of Pittston, was preaching, and an exceptionally fine spiritual atmosphere pervading the service, in the quiet worshipful moments of the holy evening, there rushed into the building a crowd of unruly men, boisterous and threatening, claiming that they had a better right to the building than the people that worshipped there, and insisted immediately that they should leave. This was an outburst of religious bigotry on the part of ignorant Roman Catholics in that region. They were disturbed several times before, but on this evening the climax was reached and they yielded to go out to the darkness, but not in despair. A committee was appointed to wait on the Coal Company for further relief. This was readily granted. The Company presented the school district of Plymouth Township with a lot, upon which to build a school house, on the condition that the Welsh people were to be allowed to have the use of the building for divine worship. The building was speedily erected, and was the home of the Church until they secured their own church building.

In May, 1872, the church made an arrangement with Rev. T. C. Edwards, then at Wilkes-Barre, to supply the pulpit one Sunday each month on Communion Sunday. This continued until August, when the church decided to call a minister. The minister they selected was Reverend D. Dyfri Davies that had recently come from Llanybri, Carmarthenshire, Wales. His ministry was crowned with success. During his ministry the first church building was erected in 1873. The dedication services were held on Sunday, March 30, 1873. In December, 1874, Reverend Mr. Davies resigned the pastorate to accept a call to the 11th Street Congregational Church of New York City. In September, 1875, a unanimous call was extended to Reverend J. Gwawrfryn Evans, who had recently graduated from Bangor, Maine. Mr. Evans was well qualified for the office, and his work was exceptionally prosperous, until his health failed, and he resigned in June, 1877, on account of poor health. During his ministry the first Band of Hope was organized, with W. S. Williams and Thomas J. Evans in charge of the singing. The first organ was purchased in November, 1877, and though it was small, created much joy and interest in the congregation. Owing to a serious industrial depression in this period, an arrangement was made to have one pastor for the two churches of Edwardsville and Wilkes-Barre, dividing his time equally between the two charges. On January 1, 1878, Reverend T. C. Edwards assumed the charge of the two churches, and the joint pastorate continued until the close of 1879, when a general desire for the entire service of a pastor, resulted in securing Reverend T. C. Edwards to devote his whole time to this church, beginning January 1, 1880. The membership had increased by 1881 to 250, and in January, 1882, it was 300, and by January, 1883, it was 373. The year 1885 opened auspiciously in the history and the rich Christian experience of the church. The usual week of prayer was extended to the last week of February. About the middle of the third week of January, a wave of religious revival swept over the congregation, a deep spiritual experience was evident among the people, and the unconverted became anxious inquirers for salvation. Young lads and lasses from 12 to 16 years of age confessed experiences which seemed more like adults than children. Men and women came to God, weeping and penitent, confessing and praying, and all were full of the life, and the glorious light of people who were living in the conscious presence of the Son of God. The result of this awakening was seen at the Holy Communion of February 22, 1885, when the right hand of fellowship was extended to 155 persons, ranging in age from 13 to 60 years of age, and in March at the next Communion Sabbath 35 more were received, and at each succeeding Communion during the following months, new members were added, making a total of over 200, as a direct result of the revival.

The year 1888 is also a memorable one in the history of this church, for on it they experienced their first fiery ordeal. About 10 o'clock on Friday morning, November 9th, a fire broke out in the basement of the church, and rapidly spread and reduced the handsome commodious building to a total wreck, incurring a loss of about $10,000.00, but partly covered by insurance. At a regular meeting with full attendance, Sunday evening, November 11th, in Hoover's Hall, it was unanimously and enthusiastically resolved to rebuild on the old site. The contract price was $17,031.00. The dedication services were held

August 24-26, 1889. There was no offering taken up at any of these meetings, but an opportunity was given for voluntary contributions at a table where the Secretary and Treasurer sat in the intervals between the meetings, yet by the close of the afternoon meeting on Monday, the pastor announced that the whole amount of the indebtedness had been paid, with a few dollars in hand. When this was made known, the whole audience joined heartily, with sincerely grateful hearts, and with hot tears of thankfulness to God in singing the Doxology.

Important improvements were made in the church building in 1897. An organ was built and the choir gallery enlarged. In 1898 a new concrete floor was placed in the Sunday School and class rooms. The year 1905 is written in indelible impression upon the memory of all who were connected with the church. On the 6th of May, early in the morning of that Saturday, only a few minutes after 3 o'clock, the neighborhood was awakened by a severe shock, like the report of a huge cannon. The church was dynamited and partly destroyed, by a number of people who were hired to do the dastardly act in a spirit of revenge, because the pastor, Dr. Edwards, had been interested in the filing of remonstrances against several saloons in the town. The guilty were found, and sentenced to the penitentiary for three years, pay a fine of $500, and cost of prosecution. The repairs to the church promptly begun, and by the end of October were completed. The rededicatory services were held October 29, 1903, and all debts were paid. After the people were permitted to reoccupy their church, a series of special meetings were held and a mighty awakening experienced. The week of prayer, 1906, was extended to a month of prayer, and by the end of April, over 100 conversions was the result. Thus the Lord gave them a blessed sunshine after the storm and revived them according to His word.

In the month of May, 1906, Dr. Edwards was afflicted with an illness, which disabled him to attend to his ministerial duties for the greater part of the year. During October and part of November, the Reverend Richard Powell, Connellsville, supplied for him, taking full charge for five weeks, and other ministers filling the Sabbath supplies frequently during the year. In December, 1906, the church decided to invite the Rev. O. Lloyd Morris of West Bromwich, England, to become associate pastor. He accepted the invitation and resigned in England, a charge he had faithfully served for over 12 years. Sunday, April 14, 1907, was the first appearance of Reverend O. Lloyd Morris before the congregation as associate pastor. He preached morning and evening to large congregations, and the impression was very favorable. On Tuesday evening, April 16, a public reception was tendered him, when a large number of ministers were present to greet him, and the arrangement was successful beyond the dreams of either party. Reverend O. Lloyd Morris served the church very satisfactorily while he remained, but he closed his ministry on December 29, 1909, to take charge of the First Congregational Church at Lima, Ohio. The approval of his work was attested by the hearty demonstration of the church and congregation in a public testimonial tendered him on the eve of his departure December 28th, consisting of a gold watch, gold fob, and valuable gifts to Mrs. Morris and the two children, Miss Margaret and Master Morgan Morris. After Mr. Morris and his family left for Ohio, Dr. Edwards took up the whole duties of preacher and pastor as in former years, and we are glad that his vigor and strength had been restored so as to be able to meet the requirements of this large and important field, and continued in a remarkable degree to within two days of the close of his life, verifying the promises of Scripture: "But they that wait upon the Lord, shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint." Isaiah 40:31.

During the year 1918 he extensively prepared for the Jubilee of the church, in writing an interesting summary of its history from 1868 to 1918; in which he aptly dwelt on the many changes and developments that took place in all branches of the church, making mention of all the officers, men and women, who had helped to lead the host for the fifty years past. We deem it very proper today to make reference, as he did, to the Kingston Coal Company as a vital factor in the life and growth of Edwardsville, and we venture to add, to the prosperity, success and ease of the Congregational Church. We deem it fitting to refer in this volume to the first President and Manager of the Company, Honorable Daniel Edwards, and the present General Manager, Mr. F. E. Zerbey, and three of the Company's efficient Superintendents, viz.: Mr. Morgan Rosser, Mr. Gwilym Edwards and Mr. Thomas H. Williams, three who have made a commendable record for good services in the church, and for the Company.

If space permitted it, we would be pleased to mention others who rendered faithful service in many avenues of usefulness in the church, but the way Dr. Edwards refers to the changes in the music of the sanctuary leads us to quote his words: "For three years, only seldom it was felt necessary to have an instrumental accompaniment to the music, when we held services in the Red School House, we had no instrument. When the new church building was erected, a small Mason & Hamlin organ was purchased. If occasion demanded a piano, it had to be borrowed and carried from a neighbor's home, or hired from Wilkes-Barre. Then another organ for the Sunday School was bought, and a piano. When the present building was erected, a larger Mason & Hamlin was bought, and after that a two manual vocalion with pedals and electric motor was installed. It was the gift of Mr. and Mrs. Daniel Edwards. It served well until this year. Now, in 1918, through the kind generosity of the three daughters of the late Mr. and Mrs. Daniel Edwards: Mrs. Newell, Mrs. Teter and Mrs. Cobleigh, a magnificent pipe organ adorns the sanctuary, which helps the congregation to lift their hearts to God in praise and worship—this is a long step in advance of the old fashion pitch fork and pitch pipe that were used by our faithful precentors in years gone by. The ladies aid, literary and debating meetings and the Cynonfardd Literary Society Eisteddfod have been useful and profitable adjuncts to the church for many years. The dedicatory service of the new organ took place on April 6th, with a special program of music. On April 13th, the pastor was requested by a vote of the church to convey to the donors their sincere thanks and appreciation, and their expression of gratitude be extended to T. H. Williams and F. E. Zerbey for their devoted service in supervising the work of installation.

January 1, 1921, the church celebrated the half century of service of Dr. Edwards as a minister; he being ordained at Mineral Ridge, Ohio, January 1st, 1871.

On May 22-24, 1923, the 37th annual State Conference of Congregational Churches was entertained by the church.

On August 24, 1924, the 35th Anniversary of the dedication of the church was observed with appropriate services. During March, 1927, Mr. George T. Stephens conducted an evangelsitic campaign in a tabernacle built for the purpose on the flats between Edwardsville and Wilkes-Barre, in which a large number of Protestant churches were interested, among them was this church and pastor. For the sake of assisting and cooperating, the evening services on Sundays were dispensed with throughout the month. Dr. Edwards was a faithful attendant on all the services, and on Friday evening he was in his seat on the platform as usual, though at 12:30 on the Sunday following, March 13th, the radio station announced throughout the valley that Dr. Edwards had ceased to suffer and had entered his rest. Details of his sickness, death, burial and meetings held to honor his memory will be given in connection with his biography, suffice to say here, that the church he served so faithfully for almost half a century did all they could to respect him and comfort his wife and children in their sudden and sad bereavement. The Sabbaths following his demise, the pulpit was occupied by his friends, neighboring ministers, and on April 17th the first communion service after his burial, the faithful officers wisely arranged that the class of candidates prepared partly by their departed lamented pastor, should be taken care of and received into full membership; for the service they secured Reverend David Jones, D. D., of Scranton. It was a memorable occasion, the large auditorium filled with worshippers on an Easter Sunday morning to witness 40 new members received by the right hand of fellowship, two added by letters from Wales, twelve children and five adults baptized, exceptional conditions added to the sacredness and solemnity of the hour, when all present were conscious that the ingathering was the fruits of the pastor's labor, who maybe, was privileged to witness the proceedings from on high. The evening service of the day was a memorial one, over which Mr. T. H. Williams presided, when four ministers spoke of Dr. Edwards in four different aspects:—

(a) As a Counsellor—Rev. C. A. Metz.
(b) As Bard and hymn writer—Dr. J. Glannant Morgan.
(c) As a church leader—Rev. W. Glyn Williams.
(d) As a national character—Dr. David Jones.

The day was one that will not be easily forgotten by the members of the church for many years to come, if ever. The pulpit was supplied regularly under the supervision of the officers and pulpit committee, until the end of May, 1928. On Sunday evening, March 18, 1928, the Reverend Enoch Hughes, pastor of the Dr. Jones' Memorial Church of North Scranton, was named as the successor of Dr. Edwards, and commenced his labors in this important field June 1, 1928, so that he is in his fifth year in this charge, and enjoys a very generous measure of good will, friendliness and cooperation from his people; the promise of hearty support made him when entering upon his duties has been fulfilled to a large degree to the end of 1933, and may it hold good as long, at least, as their relation as pastor and people continue. On the same date as Mr. Hughes was elected pastor, the congregation unanimously approved the action of the official board in changing the name of the church from the Welsh Congregational Church to the "Edwards Memorial Congregational Church" in memory of the late pastor. This action closed one period in the church history (from 1868 to 1928), a period of sixty years, and begins a new epoch in the onward march of the church.

FIVE POINTS OR BELMONT, SCHUYKILL COUNTY

When a few Welsh people came to this place to live they occasionally invited a minister to preach to them, holding the services from house to house, and the same arrangements were made for Sabbath School and prayer meetings. In the Spring of 1833 they formed a church organization in the house of Mr. William Williams. He was a splendid character, by trade a blacksmith, and his generous, liberal spirit almost maintained the church which met at his home. In the Fall of the same year they undertook to build a structure to be their permanent place of worship. It was a log-house, and they built it themselves and bore all the expense. William Thomas was chosen deacon, and William Williams, scribe. Sixteen people comprised the total membership. Mr. Lewis Thomas, father of Rev. L. J. Thomas, Trinitarian Church, Castine, Md., lived here, and occasionally preached for them. In this church the Rev. John E. Jones, later of Audenried, was ordained to the Gospel ministry. They struggled heroically to maintain this church for about eight years, but had to yield to discontinue because the Welsh people were moving to other places. On account of industrial conditions, they were forced to do so. It is very true that several churches became extinct because of neglect to provide means to continue the services when Welsh could not be used; it is also true that three churches could not thrive where one would be large enough to meet the demands whatever language was used.

FOREST CITY, LACKAWANNA COUNTY

This is a mining town in the extreme north end of Lackawanna County, near the border line of Susquehanna. In the last decade of the past century some coal mines were opened in the district, and miners gathered here to seek employment, and among them were some God-fearing people who had been accustomed to congregate together for worship. Soon after their arrival, they felt the need of a place of meeting, so they went at it with a vim to secure one, which when completed was useful, neat and commodious, big enough to answer their requirements. They made good use of it for twenty-five to thirty years. At one time there gathered into it a lively flourishing organization, but as in the case of many other Welsh churches the main-stays—the miners—were crowded out of the mines by the influx of various nationalities who came from their home land, who maybe were more patient and tolerant under existing conditions, and the Welsh would leave for other districts and other occupations, so that the churches would grow weaker from season to season until they would fail to exist, and the few who remained to see the dissolution would join other churches, the property being sold or given to other worthy organizations and societies to hold services.

This is briefly the history of Forest City and many other churches of Welsh origin in the Anthracite coal fields.

The first minister was Rev. Rees Morgan, who served them for about two years; then Rev. Gwion Evans, who served them for four years. In 1897 the church asked Mr. Jonathan R. Davies, a member of the church and congregation, and one of the officers, to preach for them, which he did so acceptably, that they decided, with the permission of the quarterly meeting of the valley, to ordain him for their pastor, which they did, and he continued to do so to the satisfaction of all until he was compelled, on account of ill health and weakness, to resign. Further notice of this brother will be found elsewhere. Then in rotation, Revs. Owen Owens, W. S. Jones, William Pierce in connection with Carbondale, and Charles Fretz, who served the congregation for indefinite periods until the end came, when they were forced to dissolve about the year 1925. The property was given over to some worthy organization.

HARRISBURG, DAUPHIN CO.

A few Welsh people were attracted here by the Iron Mills that were built between Harrisburg and Lochiel. Preaching services, prayer meetings and a Sabbath School were held at the people's homes, but no church was at any time formed here, though the proprietors of the Iron Works built for the Welsh people an edifice in which union services were held for some time; but when the Welsh moved away they were automatically discontinued.

HOMESTEAD

Homestead is a suburb of Pittsburg, and a Congregational Church was organized here in September, 1888, for the convenience of the people that were living in the neighborhood.

Twenty-six members of the South Side Congregational Church brought their church letters with them to form this one, and their pastor, Rev. D. M. George, was one of the pastors who officiated at the formation of it, and Rev. H. E. Thomas, D. D., of Ross Street, Pittsburg, was the other. The young church depended largely for some time on supplies for their pulpit, but were later served by several pastors from time to time, among them Rev. D. Derwenydd Morgan, M. P. S., who served as a chemist in one of the local industries during the week, and preached for them on Sundays. We are not certain of the length of time he served them, our impression is that his stay was brief in the country, we remember he came to Scranton when one of the large Eisteddfods was held in the city, he seemed to be taking everything in as if he were hungry for something that he was accustomed with when in Wales, and he decided he would return to the land of poetry and music. He hailed from Esgairdawe Congregational Church, which is in the same ministry as Faldybrenin. He was of a literary turn of mind, and wrote some Welsh books, one of which was a temperance story called the "Welsh Doctor." After his return to Wales he settled down as a Druggist at Pencader, Carmarthenshire, and is still there according to our Welsh Congregational Diary. Rev. Benjamin Harries was here also for a while, then went to Radnor, Ohio, for several years, and is at present with the Welsh Presbyterians at Oak Hill, Ohio. Rev. Illtyd James served them for some time as well as Palmyra, Ohio, and Olyphant, Penna.; later, Rev. Benjamin James was there. Dates, rotation and time these brethren labored at Homestead are not certain, and it is of not great importance as far as we know.

JOHNSTOWN, CAMBRIA COUNTY

It seems strange that the first Congregational Church organized here was an English one, and that later a Welsh church was established, the reverse is true in the history of Welsh and English churches in our state. In 1820 an English church was organized by the Reverend George Roberts, pastor of the Congregational Church of Ebensburg at that time.

Mr. Roberts was revered as a faithful, godly man. He labored incessantly for his Savior, church and denomination. He travelled on foot through large, dense forests, that were to the south of Ebensburg in the direction of Johnstown, to preach to this English church for some time, but when he confined his labors entirely to Ebensburg, the English church he planted there fell into the hands of the Presbyterians, because there were no English Congregationalists convenient to take care of it.

However, towards the end of May, 1854, a Welsh Congregational Church was organized here. The Reverend R. R. Edwards, who was travelling through the state in behalf of the American Bible Society, came in contact with some Welsh people that were religiously inclined and stirred them to their duty, and when he heard there were some Iron Works to be started in Johnstown, he sought the Welsh that were in the neighborhood, because he thought they were indispensable for coal and iron works alike, and gathered them together to the home of David Rees, a godly man connected with the Calvinistic Methodists, now known as Welsh Presbyterian. He arranged a service and preached for them, and called an after meeting, inviting all who loved the Lord Jesus Christ to remain. Nine people in this meeting agreed to live a godly life and to form a Congregational Church. It was not convenient for Mr. David Rees to loan his house for religious services, so they decided to appeal to the school directors to give them the use of a school house for their place of meeting, and when they were satisfied that their teachings were not heterodox, they were given the use of a brick school house near the upper end of Market Street. The meetings were successful and the people who convened there decided that they would formally incorporate as a Congregational Church, and this was done in 1854. A public meeting was announced for this purpose to commence Saturday evening, September 9, 1854. The devotions were conducted by Reverend L. R. Powell, Ebensburg, and Reverend J. M. Thomas, of Pittsburg, preached on the "Safety of the Believer in Christ." After the sermon, the ceremony of organizing the church was completed by appointing Mr. Evan S. Davies to be the deacon. The charter members were twenty-one in all, twelve were received by letters, and the nine that started the church were members of churches in Wales.

On the morrow, the Sabbath, the following took part in the services: Reverends, J. L. Jeffrey, C. M.; J. M. Thomas, Ll. R. Powell, Morris M. Jones and R. R. Edwards. On the Monday evening, a temperance meeting was held when addresses were delivered by Reverends Ll. R. Powell and J. M. Thomas, when 16 persons signed the temperance pledge. Reverend R. R. Edwards served the young church and continued to be the representative of the American Bible Society for some time, until he was invited to become their pastor. Thirty-three persons signed the "call" which was accepted.

The installation took place on the 21st and 22nd of October, 1854. The brethren that took part in the services were Reverends J. L. Jeffreys, C. M.; R. Richards, Sharon; J. M. Thomas, Pittsburg, and Ll. R. Powell. During the first year of its existence, business was very unsatisfactory, the company that owned the works failed, and the workmen and trades people had to suffer. The salary of the minister for the first year was only $147.72. After this depression, conditions improved, and in the summer of 1856 they built a little church at the expense of $1,300.00, while they paid $275.00 for the lot. Soon after, trade revived, a large number of Welsh came to the town, and the church increased rapidly. In this juncture Reverend R. R. Edwards resigned his charge, and the church delegated Mr. Evan S. Davies to solicit funds to pay the debt of the new building, and was fortunate to collect $825.56. Towards the end of 1857 the church invited Reverend John Edwards of Ashland, Pa., to become their pastor, and he consented, and was successful and respected for a period of time. While pastor he worked also with his hands to support himself, but in his later years he left the manual labor to give himself wholly to the work of the ministry, and great success followed his efforts. The Gymanfa that was held in Johnstown during his ministry will be remembered forever, on account of a powerful revival that broke out, when a large number joined the church. Mr. Edwards labored in this field for seven years, and left 1864, in peace with the good will of his people, to take charge of the church at Crab Creek. He was followed by Reverend John Price Jones, supplying them for a period, when in October, 1864, Reverend Thomas Jenkins, formerly of Salem, Merthyr Tydvil, Wales, came to be their minister. He commenced his labors with favorable prospects, and his ministry proved to be of great spiritual comfort to them, while many were added to the church roll. In the year 1868 they purchased another lot, situated on Walnut Street, and erected on it a costly brick building, which they occupied early in 1869. In 1870 Mr. Jenkins resigned to take up the pastorate of Radnor, Ohio. Two facts worthy of note in the history of this church at this time are, first, the large debt on the church building being entirely wiped out, and the second being the strong Band of Hope that was identified with it.

The Reverend E. W. Jones, formerly of Talysarn, North Wales, began his ministry here on October 8th, 1871. Rev. R. Trogwy Evans, a fellow student of Rev. E. W. Jones, was called from Remsen, N. Y., to take part in his installation.

His labors were appreciated and very acceptable. Were it not for the industrial conditions he and the church would have enjoyed a very prosperous and happy epoch, but the strike of 1874 sent many of his parishioners away and dampened their ardor in temporal and spiritual affairs. A young man, John Sylvanus, left the church to consecrate his talents to the preaching of the gospel, and attained honorable position in educational lines, and became a faithful missioner in the service of the American Missionary Society.

Previous to the strike afore-mentioned, the church numbered 180 and the Sabbath School 160, and the Band of Hope had a membership of 350, which placed it in an enviable position among the churches of the land at that time. All went well till the city was visited with the great historic flood of May 25, 1889, when most of it was swept away, and their church building was totally destroyed. In this catastrophe this faithful band suffered greatly, losing not only their house of worship, but also fifty-seven of their adherents, including their beloved pastor, Reverend E. W. Jones, D. D., and his wife. The body of Dr. Jones was not discovered. On the hill near the town, there is a plot in the cemetery, in which 800 unidentified bodies were buried with so many marble slabs marking each grave.

Although scattered and disheartened, the remaining members held religious services in various parts of the city, moving from one place to another, as circumstances compelled them. But by the grace of God and the sympathy of a generous public, and the Congregational Churches in the various states, they were enabled, in October of 1891, to occupy a commodious, though unfinished brick building, erected on the site of the former structure on Walnut Street. This edifice was completed a year or so afterwards, and is still used by the Congregational Church up to the present time. The pastor now is Reverend Benjamin D. Evans, who has been with them for the past eighteen years.

The complete list of pastors that have served them is as follows:

Reverend R. R. Edwards—1854 to 1856.
Reverend John Edwards—1857-1863.
Reverend John Price Jones—supplied for a period.
Reverend Thomas Jenkins—1864-1870.
Reverend E. W. Jones, D. D.—1871-1889.
Reverend T. A. Humphreys—1891-1895.
Reverend John Davies—1897-1900.

Reverend Howell Davies—1901-1903.
Reverend W. D. Lewis—1905-1909.
Reverend E. Mansel Jones—1909-1912.
Reverend B. D. Evans—1913, still there.

Historical sketches of the above, see elsewhere.

JEANSVILLE, LUZERNE COUNTY

This village is situated about a mile and a half from Beaver Meadows and Audenried. The Welsh people were not numerous when the Congregational Church was organized in 1866, but owing to the zeal and efforts of Mr. Jonah Rees and Mr. W. W. Hughes and a few others this was accomplished, and a substantial structure was built in 1869. There were twenty-eight charter members present when the services were held on the 17th of September; the two mother churches, that of Beaver Meadows and New Pottsville, who gave letters and their consent to form the new church cooperated in the services. The pastor, Rev. John R. Williams, of Beaver Meadows, was the officiating minister, and his services were afterwards divided equally between the old and the new. After Mr. Williams's departure, Mr. W. G. Harrison, who had been a student at Yale for some time, was ordained pastor of both churches November 20 and 21, 1869. After a short stay he went to Coalburgh, Ohio. Jeansville is functioning still, but all the services for many years have been conducted in the English language.

JERMYN, GIBSONBURG, or RUSHDALE

The above are names which have been used to designate the place known in Lackawanna County as Jermyn for the last several years. Religious services were commenced here by the Welsh people in June, 1866. The church was organized under the direction of Rev. E. B. Evans, of Hyde Park, and Thomas Davies was the name of the first deacon. In January, 1867, the Rev. David E. Evans (Trelech) was ordained pastor of the church; the ministers who took part were E. B. Evans, Daniel Daniels and Lewis Williams, from whence he moved to Hubbard, Ohio. The church was without a pastor and without the ordinance of the Lord's Supper for nearly two years after the departure of its first pastor. At the first communion service in two years, the Rev. William Jenkins, who had newly arrived from Wales, preached and officiated on May 15, 1870. That wonderful service on that Sunday morning will never be forgotten by the people who were present. Circumstances had caused some changes to take place in the church, and the church at Rushdale had decided to become a branch of the Congregational Church of Carbondale, and elected Rev. William Jenkins, Thomas Lloyd and Roger Griffiths to be the officers, but in July, 1870, they thought it wiser to install Rev. William Jenkins a pastor of the church, which was done, and he continued to faithfully serve them until debility caused by advanced age led him to give his charge up, but he had passed his four score years when he did this, and was soon afterwards called to his reward. After his demise the church built a new edifice or renovated the old and rededicated it, and called it the Jenkins Memorial Church in his honor. In the Spring of 1891, Rev. J. Twyson Jones, who had recently arrived from Wales, was called and installed to be its pastor; during his ministry the church was revived and many members were added to the roll. Soon after Mr. Jones commenced his ministry, it was amiably agreed that all the public services should be conducted in English, which increased the vim and interest of all, inasmuch as seats were at a premium in both morning and evening services on the Sabbath, and all the services of the week, including the young people, were well attended. Mr. Jones was of a pleasant personality, an able preacher, a good musician, a fine soloist, and could make the piano and organ sing. The church continued to be prosperous and influential until he left for a wider sphere, which he found at the Fifth Avenue Congregational Church, Pittsburgh.

To follow him, the Rev. William Surdival was called to take charge of the church; previous he had been serving our churches throughout the valley, but when the invitation came from Jermyn, he accepted, and in due time was fully ordained to the Christian ministry. The church continued to make progress, and the young minister by dint of hard work and perseverance, though deprived of the ordinary course of preparation for this high calling, pleased the congregation with his preaching, and made them a creditable pastor, until he again was called to South Side Congregational Church, Pittsburg; he was followed by Revs. Richard Powell, D. D., and William T. Holmes, Ph. D. Both were successful for brief periods until industrial conditions led the faithful ones to move away to seek employment in other districts, which caused the church to get weaker from month to month, until the remnant deemed it wise to transfer the property to the Gymanfa to make the best use of it, when it was finally disposed of, and the proceeds were added to the treasury of the Gymanfa to help weak and struggling churches, by giving them loans at a modest interest.

In closing the story of this church, we are led to say that we can recall with delight a number of faithful families who were attendants on its services in our earlier days in the valley, full of zeal and enthusiasm for the church and Kingdom of God.

MINER CONGREGATIONAL CHURCH

This Church was organized at Mill Creek, Luzerne County in 1869. The officiating ministers were Revs. David Davies, Pittston, and David Parry, Providence, Scranton. The first edifice was built in 1870, and answered their purpose for seven years, when during a strike among the miners, they unanimously decided to move the building to a more convenient location to suit the majority of the congregation. They secured a lot on Abbott Street, Miners Mills, and while idle because of the strike they brought it step by step from Mill Creek to its present position. They also agreed that the building should be known as the Miner Congregational Church, in honor of the donor of the lot, the Honorable Charles A. Miner. The original edifice was enlarged in 1883, by adding twelve feet to its length; in this period the church was in a flourishing condition, having men of influence, talent and religious tendencies interested in its services. They were leaders in social and business enterprises of the locality, and were of great help to give prominence to the church and its activities. In 1895 an additional lot equal to the first was secured from Mr. Miner, and the present temple is built in the center of both lots, which being on an elevation, gives a commanding position to it, and a fine view of the valley to the South as far as Wilkes-Barre. The corner stone was laid by Mr. Miner, accompanied by his daughter, Miss Elizabeth Miner, July 18, 1895, followed by an appropriate religious service. Several ministers have served this church from its inception to the present time, namely:

Rev. David Davies, 1869-1871.
Rev. John Williams, 1874-1882.
Rev. Theophilus Davies, D. D., 1883-1918.
Rev. David Jones, D. D., 1920-1924, inclusive.
Rev. J. M. Pritchard, 1925-1926.

The present pastor, Rev. D. Lorenzo Thomas, commenced his labors there in 1930; was installed by a Congregational Council, followed by a pulpit service in the evening.

During the years of 1922 and 1923 several necessary and important improvements were made in the church building, namely, a larger and more convenient entrance to the main auditorium, an addition to the pulpit to make it useful for public entertainments of the Sunday School and Choir, better, more modern facilities to meet the requirements of the church and the Ladies Aid Society in the church parlors, and the heating system was improved throughout, so that now the church has property worthy of themselves and their position in the community. Three young men connected with this church in their younger days, commenced their careers as ministers of the Gospel, namely, Rev. William Pierce, who is still active in the Congregational ministry; Rev. William D. Jones, who joined the Welsh Presbyterians years ago, and Rev. Isaac Davies, who became a Primitive Methodist minister in his student days.

MAHANOY CITY, SCHUYKILL COUNTY

Welsh residents were among the first settlers of Mahanoy City, and true to their customs and traditions, soon met for religious worship at the homes of three or four families who formed a nucleus of a Congregational Church that was organized on December 20th, 1863, in the same year as the town was incorporated. Several of the members in the early days of the church had been previously allied with the Congregational Church at Minersville. Prior to the erection of the church building in 1864, much of the work was done by the men of the congregation. Services were held in the Spruce Street School Building; this courtesy was later returned when the School Board needed room during the erection of the Pine Street School, for the primary and secondary grades, which was found in the basement of the old Congregational Church in the eastern part of the town. The organization was chartered as the First Congregational Church, but was known as Bethel Welsh Congregational by the old residents, and they clung to it for many years. The dedication of the first building took place November 19th, 1865. The officiating ministers were Revs. T. D. Rees, Ashland, and Mr. Morgans, Pottsville, on Saturday evening. On Sunday, at 10 a. m., Rev. J. E. Jones, Minersville, and Rev. Mr. Davies, M. E., Mahanoy City, at 6 p. m. Devotions were led by Rev. Mr. Price of Tamaqua, and Rev. Thomas Pugh, Summit Hill, and Theophilus Jones, Minersville, preached. Monday evening, Rev. Mr. Thomas, St. Clair, opened the meeting by reading Scripture and prayer, and Rev. Thomas Jenkins preached.

In the earlier years of the city, Welsh people came here in large numbers, and many were added to the membership of the church. A new church building was erected in 1897, and was remodelled during 1924 and 1925, when a fine organ was also installed. The first pastor was Rev. Robert D. Thomas, a fine poet and prose writer known as "Iorthyn Gwynedd." He published some Welsh Historical Books, and his ministry was quite successful. He came from New York City to Mahanoy City, and remained with the church from April, 1865 to 1870. The church experienced a blessed awakening in the beginning of 1866. Then in rotation came the following:—

Rev. D. Todd Jones—1870-1874.
Rev. Lot Lake—1875-1877.
Rev. Robert Matthews—1878-1882.
Rev. F. Teilo Evans—1883-1891.
Rev. T. Henry Jones—1892-1894.
Rev. Lot Lake—1895-1899.
Rev. Peter Roberts—1900-1905.
Rev. John B. Davies—1906-1910.
Rev. David W. Fletcher—1911-1915.
Rev. J. Myrddin Jones—1916-1919.
Rev. James A. Henry—1921-1924.
Rev. George N. Callaway—1926-1927.
Rev. Howard E. Mather—1928-1930.
Rev. John H. MacMillan came to the church in 1931.

We are not in a position to give a complete history of this group of ministers, but we will in another section furnish a brief outline of each one as far as we are able to glean the facts, but it is our privilege to quote the words of a member of the church "that the list above will show that they have had some of the outstanding pulpiteers of this district as their pastors."

From its early days the church and its pastors were active in the Gymanfa and continued to be so until the church, when ministered unto by the Rev. James A. Henry, applied for its letter of dismissal from the Gymanfa to join the Wyoming Association of Congregational churches.

With the advent of Rev. Peter Roberts, Ph. D., to the pastorate of the church, under whose guidance the congregation was greatly blest, the church discontinued holding the services in the Welsh language as it was found that many of the younger people were being lost to the church, however, Welsh sermons were preached once a month, until the end of the ministry of Rev. John B. Davies, now pastor of the Hill Side Congregational Church, Wilkes-Barre.

Within the walls of this church the Central Pennsylvania

Congregational Young People's Association was organized in October, 1929, under the leadership of Rev. Dr. MacMillan, then Associate Superintendent of the Home Mission of our State, now pastor of the church.

Space will not permit us to include the long list of names given as founders and promoters of this church at its inception, but we are glad in closing the history to quote an excerpt from the History of Schuykill County, published by the State Historical Association 1907—"The choir of this church became quite noted in musical contests throughout the county, and usually secured most of the prizes." This was only natural when Mahanoy City was a center for the Welsh coming from their native country in those years.

MOUNT CARMEL, NORTHUMBERLAND CO.

This town as its name suggests is on an elevation not far from Shamokin, amidst the coal mines. At one time, there were here a large number of Welsh people, but were rather unstable. They organized a Welsh Congregational Church here in 1870, numbering about forty members. Thomas T. Williams, one of the faithful deacons, was a familiar figure in our annual meetings thirty-five and forty years ago. Literary and competitive meetings such as are popular among the Welsh wherever a goodly number are gathered together, were held under the direction of Mesach Watkins and Mr. Phillips, who were fine musicians. Several ministers of our Gymanfa were pastors here for indefinite periods; though early in its history, because of the mixed nature of the population, English services were arranged, and soon it became and now is a strong English church. The autumnal meeting of the Association of 1932 was entertained royally by this church and congregation.

MORRIS RUN, TIOGA COUNTY

In the year 1863 a number of people from Wales and other sections of this country came to reside here, many of them true to the instincts of the Welsh, desired to establish religious services in the neighborhood. They represented several of the larger denominations prevalent among the Welsh, so they held prayer meetings and Sabbath schools for a period, until the Congregationalists deemed it wise to form a church, and extended a hearty welcome to friends of other denominations to join in with them, insomuch, as there were four miles to the nearest church in the district. A number of Wesleyan and

Calvinistic persuasions joined in the formation of a Congregational Church in April, 1864, under the leadership of Rev. Phillip Peregrine, who was at the time pastor of the neighboring churches of Blossburg and Charleston. They held their services from house to house for some time, but in 1866 they bought property from the Coal Company, which they converted into a modest place of worship at the cost of $1,600.00, of which they received $500.00 from the Congregational Building Society, through Rev. Thomas K. Beecher, Elmira, N. Y. In 1872 they decided to enlarge and renovate their temple at the expense of $1,500.00, which was secured by the church and local friends and was rededicated in the same year, services being conducted by Revs. Thomas K. Beecher, R. Gwesyn Jones, D. D., Utica, New York; E. J. Morris, Bradford, and John E. Jones, Mahanoy City. Two members of this church went into the ministry, namely, Rev. David D. Jones, who became pastor at Blue Earth County, Minn., and Rev. David Talog Williams, after a course of training at Oberlin, Ohio, went into the English pulpit of our order. Rev. D. P. Jones was ordained here before he accepted a call from Tabernacle Church, Scranton.

MINERSVILLE

In 1832 the few Welsh people that were in the district decided to join together to hold religious services, and for that purpose they met in the carpenter's shop of Mr. McPherson. Revs. E. B. Evans and William Owen (B.) both of Pottsville, visited them occasionally, as the two were solicitous of their religious welfare. They dwelt harmoniously together until some time in 1833, when the Baptists deemed it wise to leave this united band, to organize a church of their own order. The Congregationalists and Calvinistic Methodists continued for a period to worship together, and unanimously agreed to invite Rev. E. B. Evans to become their pastor, but soon after this, the Calvinistic Methodists decided to leave, to organize a church of their order. Following this departure, the Congregationalists resolved to build a church for themselves on the corner of North and Second Street. It measured 12 by 14 feet, and to build such a structure was quite a wonder in those days, everyone spoke with surprise of the enterprising spirit of the young church. In 1839 the churches, under the care of Rev. E. B. Evans in Schuylkill County, decided to hold a series of meetings according to the custom of Welsh people in former days, which they termed Cymanfa, and it proved to be a wonderful success, a great blessing to the neighborhood and scores were added to the churches. The church at Minersville felt that the family had outgrown its accommodations, so they decided to obey the injunctions of the prophet when he said "enlarge the place of thy tent, lengthen thy cords, and strengthen thy stakes," so they bought a piece of land on Sunbury Street, and built on it a structure that measured 30 by 30 and 16 feet high, at the cost of $700.00, and the new temple was dedicated Christmas day 1840. The prosperous condition of the town, and the evident success of the church led this enterprising body of Christians to extend a call to Rev. E. B. Evans to become their pastor only, and sever his connections with the others under his charge; but Mr. Evans thought it was better for him to refuse their kind offer, and this he did. The church looked at once in other directions, and searched prayerfully and diligently for a servant that would please the Master, and be acceptable to the people. They were soon charmed and satisfied in the Rev. Roderick R. Williams, so they offered him the call in June 16, 1845. He accepted and labored with signal success until December 29, 1860, when he left for Pittsburg. On the last Sabbath evening in February, 1847, the church agreed that their place of worship again was inadequate to seat their members and adherents, and voted to build a larger one. This one was to be 38 by 55 and 19 feet high, with rooms in the basement to hold week night services and other necessary meetings. The new church cost them $4,000.00, and was opened Sunday, February 9, 1848. Rev. Mr. Williams resigned, and was succeeded by Revs. John E. Jones, W. Watkins, Daniel T. Davies, then Rev. Roderick R. Williams returned to them. This church has had many sore trials, on March 15, 1873, their commodious church was burnt, and it cost them $2,000.00 to make the necessary repairs, but they received so liberally of the sympathy and practical help of the churches and community that they were able to pay all their debts in a short time. Since the last period of Roderick Williams' ministry they have had a number of pastors among them: Revs. George Rees, William C. Davies, Mansel Jones and others. This church and several of its pastors have proved to be powerful moral and religious factors in the town. It was blessed with several revivals, which added many to its membership. Owing to industrial conditions in times past it had to battle and pass through severe struggles to exist.

Though Minersville was considered at one period of its history the Welsh Athens of America on account of its numerous poets, singers and literary men, its glory in these respects has faded and passed away many years ago. Very little Welsh has been used in the services of the churches for the past thirty years and none for the past twenty years.

NANTICOKE, LUZERNE COUNTY

This town is situated in the lower end of the Wyoming Valley. A Welsh Church was organized here in 1874. Its first pastor was Rev. George Hill, who afterwards went to Ebensburg, Cambria County, and was followed by Revs. John Edwards and E. R. Hughes. Bethel, an English church branched out of this original church, and has become a strong influential one in the valley. In 1885 or thereabout, another group left the old church, and organized a new one, known as Moriah Congregational Church, and built a large commodious structure on quite an elevation at a reasonable distance from the mother church, and for a few years the two Welsh churches functioned, the old being ministered unto by Rev. E. R. Hughes, and the new by Rev. T. Cynfelyn Benjamin, but we are happy to report that the two groups decided to amalgamate, the members remaining in the old building came in a body to Moriah, and were given a hearty welcome to the new, the pastor leaving for another field of labor, while Mr. Benjamin ministered to the reunited church for a few years, then he left to take charge of the church at South Side, Pittsburg. Since then a number of brethren served the church for indefinite periods, among them were Revs. J. P. Thomas, A. L. Rowe, Meiros Williams, Griffith Evans, Ellis Lloyd and others; recently the church has called a licentiate, Mr. Carlston Jones, to supply them. For some years there were a number of strong literary men, such as are often found in Welsh communities, identified with this church, singers, poets, essayists of no mean order, who were delighted to hold an annual Eisteddfod; the Olympic of the Welsh, which increased the interest and the joy of the young people, and brought many shekels to the treasury to meet the demands of the organization. Moriah then was in a much better condition financially and spiritually than at the present time. We heartily wish and pray that the Lord may be pleased to restore unto her speedily, the joy and success of former days.

NEATH, BRADFORD

According to the facts gathered by the late Rev. T. C. Edwards, D. D., of Edwardsville, as early as 1873, when Rev.

Samuel A. Williams, the second pastor of the church, was still living, we find that Welsh religious services were commenced in Bradford County in the year 1829 by David Thomas, Thomas Thomas, Joseph Jenkins (the father-in-law of the eccentric Rev. Jenkin Jenkins) and others. They had no settled place of worship at this time, but for the most part they met at the home of Mr. Jenkins. In the year 1831 a large number of Welsh came to the neighborhood, many of them professed Christians, bringing their transfer letters with them from their home chuches in Wales. In this group of immigrants there was a Rev. Daniel D. Jones, who became their first minister. After they had settled down, and became acquainted with one another, they decided they would build a small chapel for themselves, in which they worshipped God for many years. This building in this time became too small for them, because a large number of the increased population were religiously inclined; so they agreed to have one that was larger. This second one met the need of the settlement for many years. To this one the Rev. Samuel A. Williams came to minister to them and continued very faithfully and successfully while his physical strength endured; but this temple became gradually old and not equal to the claims of the age, so they erected another, larger and better, which was one of the prettiest, and most convenient churches in the whole country; this was the third church building in the history of the neighborhood, and was dedicated March 1 and 2, 1873; the brethren officiating were Revs. Morris Roberts, Remsen, N. Y.; Daniel Daniels, Dundaff, and T. Cynonfardd Edwards, Wilkes-Barre.

The first church building was erected in 1833, serving the purpose of a place of worship and school house.

The second was built in 1848, which is now called the Old Church.

The third was erected in 1872, which was unfortunately destroyed by fire, December 19, 1927.

The fourth church building, the present one, was erected on the foundation of the third, at the expense of ten thousand dollars, and was dedicated June 15, 16, 17, 1929, free of debt. The dedication sermon was given by Rev. E. J. Morris, D. D., of Wilkes-Barre; he being the third pastor of the church.

When the organization of the church was effected, their number was 25, made up of several denominations, but they laid aside their religious opinions and creeds, and united in a band of Christian brotherhood, adopting the name of the Welsh Congregational Church of Bradford, without subscribing to any creed, but adopting the word of God as their only guide and rule of conduct, which is the regular custom of the Congregational Church. Welsh was the original language of worship of the church when organized, but gradually English was introduced, and Welsh preaching dwindled down to one sermon a month in course of time, and eventually ceased altogether, about 1895, though occasional Welsh services were held in some of the homes after this date. In 1874 the church united with the Susquehanna Association of Congregational Churches.

We are fortunate to have Rev. Hugh Jones, B. D., supply us with names of ministers that served this old church from its formation to the present time:—

1. Rev. Daniel D. Jones was born at Llangiwc, Glamorganshire, Wales, in 1807. He attended school at Nantymoel in the county, and was ordained by Revs. Powell, Cross Inn; Rowlands, Cwmllynfell, and R. Howells, Nantymoel. He came to Bradford County in 1831, and commenced to preach to the people in his own barn, in which the first church was organized in 1832, and became their first minister. In 1833 he went back to Wales for a trip, and while there he married a Miss Mary Williams, and returned to Bradford, and labored with them for 18 years. He died of apoplexy on April 12, 1850, in his 43rd year, and was buried on the 14th. He was well spoken of and revered as a man of fervent zeal and piety.

2. Rev. Samuel Williams, 1850-1870. Further notice elsewhere.

3. Rev. E. J. Morris, 1871-1884. Elsewhere.

4. Rev. John D. Jones, B. D., 1885-1892. Educated at Presbyterian College, Carmarthen, Wales, and Yale University. He was a native of Gwernogle, and as "Jones Gwernogle" he was known in College. He was ordained in 1885. At the close of his ministry here in 1898, he went West to the State of Washington and died there some years ago.

5. Rev. David Marthen Davies, 1892-1896. He was educated at the University of Cardiff, Wales, and the Memorial College of Brecon; at present he lives retired at Hayward, California.

6. Rev. Hugh Jones, 1896-1907. Further notice elsewhere.

7. Rev. A. W. Seiple, 1908-1912. His history not known.

8. Rev. James Williams, 1912-1919. See his biography.

9. Rev. D. Glyn Lewis, 1921-1924. Self-trained.

10. Rev. David Harris, 1925, and is still in charge. See elsewhere.

In the early years of this settlement the Welsh people experienced several religious revivals, and the impress of the ministry of the Holy Spirit was stamped very pronounced on the morals of the Welsh throughout the whole community.

During the ministry of Rev. E. J. Morris, an English Church was organized at Potterstown, and he ministered to the Welsh and English churches while he remained with them.

In point of age this church is one of the oldest congregational churches in the State: Ebensburg and Pittsburgh usually claim the seniority; in the Eastern part there is a rivalry between Bradford, Carbondale and Pottsville. Five of the yearly meetings of our denomination, called Gymanfa, were to their credit held here, that of 1845, 1854, 1862, 1867 and 1876, when the churches were as a rule represented by their ministers and sometimes by lay delegates, coming from as far as Pittsburgh, Johnstown, Ebensburg, Pottsville, Minersville, Danville and Beaver Meadows.

NEW CASTLE, MERCER COUNTY, PENNA.

One of the results of President William McKinley's tariff bill on tin was the erecting of tin plate works in many parts of our country. That was an inducement for tin plate workers in Wales to emigrate here, and New Castle was one of the centers that attracted the Welsh people.

True to their history and custom in religious matters, as soon as they settled in the town, they looked around for a place to hold religious services. and decided to hire the Red Men's Hall, and used it until they secured a lot and built a suitable church to meet their requirements.

Rev. George Henshaw, pastor of Sharon Congregational Church, interested himself in the spiritual welfare of the new arrivals, and called on them in their homes until he had twenty-four persons, who had brought their church letters with them from Wales. They all agreed to meet the evening of April 10th, 1894, on which date the Welsh Congregational Church was organized, and Rev. George Henshaw was the officiating minister. Their first deacons were Messrs. William E. Jones, J. D. Williams and David W. Thomas, and their trustees were Messrs. John Beynon, Thomas Jenkins and John Thomas. Mr. David W. Thomas, a man full of energy and enthusiasm was appointed their secretary. The young church prospered and rapidly increased in number.

A lot was purchased in 1894, and a building was erected on it in 1895, but it soon grew too small for the growing congregation, and in 1899 they bought a new lot and built a large handsome church on it. The people unitedly worked with such vim and ardent zeal that both buildings were paid for in a comparatively short time. They furnished the new temple with a fine large pipe organ, and with such an influx of people coming steadily from the "land of song," the praise was fine and inspiring, the church also grew in number and influence in that part of the city.

The first pastor was Rev. John B. Jones. He was ordained by the Rev. George Henshaw, and continued with them until he decided to go to college to further qualify himself for the important work of the ministry. The appended list are the names of ministers and time of service each one rendered the church up to the present tme.

Rev. William R. Evans—July, 1896, to April, 1898.
Rev. Thomas Henry Jones—September, 1898, to May, 1899.
Rev. J. Volander Jones—August, 1901, to September, 1902.
Rev. J. P. Thomas—January, 1904, to June, 1910.
Rev. J. T. Llewelyn Williams—July, 1912, to December, 1913.
Rev. George T. Richards—January, 1916, to March, 1917.
Rev. William Glyn Williams—May, 1918, to March 1923.
Rev. Frank Jones—September, 1923, to December, 1924.
Rev. Samuel Whilding—May, 1926, to May, 1929.

The present minister, Rev. Rees T. Williams, was called to be their pastor in October, 1929, and is up to the present doing well. He hails from Llwyngwril, Merionethshire, North Wales, and was brought up in the Wesleyan church and commenced to preach with that denomination, and came over to Bangor, Northampton County, and served the Welsh Methodist Episcopal Church in the town for a few years, until he was called to New Castle, where he was ordained to be a Congregational minister. He is a young man, a fluent speaker in English and Welsh, and the buoyancy of youth characterizes all his movements. We wish him well in this important field.

NEW YORK CITY

Welsh Congregationalism in New York City, because of its geographical position and the friendly, social, religious affinities existing between it and that of Pennsylvania, claims a brief space in our story, though our object is to relate the history of our denomination in our state. The frequent presence of their ministers and the active part they took in the proceedings of our Gymanfa we believe justifies this digression. The references made by Rev. R. D. Thomas (Iorthyn Gwynedd), who was pastor of our Welsh church in New York City in 1857, who afterwards became the pastor of our church at Mahanoy City, in a book he wrote in 1872 on the Welsh in America, are the bases of our information, relative to our church and its ministers in the Metropolis. It is well known to all who are conversant with the activities of the Eastern and Southern States to secure their independence from Great Britain, that Philadelphia was the centre of the agitation in Colonial days, the leaders met to discuss and plan in this city which was looked upon then as the leading city of the country. Into her port came the immigrants from the various countries of the world, among them the Welsh people, and out of this city, the Welsh left in groups in 1795 and 1796 to Oneida County, New York, the Western part of Pennsylvania and the agricultural districts of Ohio; but soon after New York City became the possession of the government, it soon also became the leading seaport of the country, into which the Welsh as well as other nationalities flocked in large numbers. We find that a few Welsh were living in New York City as early as 1795; and that Welsh preaching was soon commenced here by Rev. John Williams (B.), the father of Rev. W. R. Williams, D. D., pastor of Amity Street, and Rev. Howell Powell, who was known in later years as Powell Palmyra, Ohio. It seems that Rev. Mr. Powell gathered the Welsh together in 1801 to hold religious services, and was the means of organizing a church made up of the three leading denominations in Wales in that period namely: Baptists, Calvinistic Methodists and Congregationalists. Mr. Powell was originally a Congregationalist, a brother of Rev. Ll. R. Powell of Ebensburg, Penna., but had severed his connections with his former denomination, because of some theological discussions that were rife in the Principality, and among the Welsh people at that time, though evidently never entirely lost his love for his Alma Mater, because he was on hand in the first Gymanfa held at Pittsburg, and was elected one of its officers and attended its annual gatherings for many years. These leading denominations worshipped together in several districts before they would select and build their own edifices. In the year 1822 Rev. James Davies, Llanfaircaereinion, originally from

Aberhavesp, Montgomeryshire, Wales, came to this city and labored successfully for nine years; their place of worship then was on Mulberry Street, and in 1825 Rev. Shadrach Davies of Maendy, Glamorganshire, South Wales, came to be co-pastor with Rev. James Davies for some time, but soon after this, the mixed church was divided, when the Calvinistic Methodists decided to have a church of their own, though Shadrach Davies, a Congregationalist, continued to serve them as a minister for some time; this was the beginning of the C. M. church in New York City, following as their pastor came Rev. William Rowlands, D. D., a well-known popular preacher among the denomination to the end of his days.

The Congregationalists continued to worship in a school house on Mulberry Street under the direction and leadership of Rev. James Davies, until he left in the year 1831, when Rev. J. B. Cook, later of Danville, Penna., came to them, and served them for one year. In 1832, Rev. Jenkin Jenkins came and remained with them for three or four years. In 1836 came Rev. Jonathan J. Jones, and stayed till 1847. Rev. Mr. Jones was active in the annual meetings of our Gymanfa in its earlier stages, and was officer on several occasions. Rev. J. Morgan Thomas spent the year 1849 with them, then returned to Wales. In 1853 a young man, Griffith Griffiths of Festiniog, North Wales, who had been a student at Hackney College, London, came over to take charge of the church, and remained with them until the beginning of 1857, when in the fall of the same year, Rev. R. D. Thomas (Iorthyn Gwynedd) commenced his labors here and tarried, doing his best with them until he moved in 1864 to take charge of our church at Mahanoy City—these latter names link our Gymanfa with New York City, and in our opinion justifies this deviation.

OLYPHANT, LACKAWANNA COUNTY

Olyphant is a flourishing town in the Lackawanna Valley, mid-way between Scranton and Carbondale. Welsh people came to reside here in the fifties, and, as is the rule with the Welsh, they very soon sought a place where they could gather together to worship. The Congregationalists and Calvinistic Methodists joined together to organize a union church in June 15, 1859. They met in a school-house to worship. John W. Evans, Congregationalist, and Thomas Jenkins, Methodist, were elected deacons, and William J. Hughes, Secretary, and at the beginning they elected two treasurers, but after further thought it was decided that only one was necessary, and they agreed to appoint

John W. Evans to be the custodian of the purse. He was instructed to pay Revs. John Davies and E. B. Evans $3.00 a Sunday for their services, and Revs. Thomas R. Jones and Lewis Williams $3.70 each for their services. We suppose that the distance decided the difference in the renumeration. However, they very soon saw that they could not afford to pay that much and pay it often, so they made some change in the arrangements, and on March 21st, 1860, they agreed to have one minister every other month, and pay him $2.50 for a full Sunday service. They agreed to have Rev. John Davies, Methodist, from Blakely, one month, and Rev. Lewis Williams, Congregationalist, the other. This arrangement was carried out until the school-house became too small for them. In the year 1867 they resolved to build a new church. The resolution is as follows: "At a special meeting held May 21, 1867, after a public notice being given Sunday last, it was unanimously agreed by the parties present to build a meeting house in this place, Olyphant, to preach the Gospel of Christ, to be called the Welsh Congregational Church, 40 feet by 31 and 16 feet high between the floor and the ceiling, and we do hereby nominate and appoint the following persons to be the building committee of the said church:—Rev. Lewis Williams, Thomas Jenkins, Benjamin Daniels, John W. Evans and Griffith A. Williams. Also. we, the parties present, do authorize the aforesaid committee to erect and build the said church in the best manner and form, according to their judgment and ability to answer the situation of the members; and we further promise to assist the said committee to the uttermost of our ability to pay for the building of the said church.

Benjamin Daniels, Secretary."

The Delaware & Hudson Coal Company sold them a lot for $1.00, on the condition that it would revert unto them when religious services ceased to be conducted on it. The church was built and the cost amounted to $2,320.60, which was paid in a reasonable time. The building was dedicated February 16, 1868, and the following ministers took part in the services: Revs. E. R. Lewis, M. A. Ellis, Joseph E. Davies, D. Parry and E. B. Evans. In a few years after this the Calvinistic Methodists withdrew, leaving the Congregationalists to themselves, and they at once reorganized as a Congregational Church and called Rev. Lewis Williams, Carbondale, to be their pastor. He accepted the call and served them faithfully until circumstances took him elsewhere to live, and from that time to the present the following served them consecutively:—

Rev. B. H. Williams—1873 to 1875
Rev. Edmund Probert—1880 to 1890
Rev. Peter Roberts — 1892 to 1900
Rev. Illtyd James — 1901 to 1902
Rev. Ceredig Davies —1904 to 1906
Rev. Richard Powell —1906 to 1911
Rev. W. T. Holmes —1912 to 1916
Rev. J. Lewis Evans —1920 to 1921
Rev. George Richards —1923 to 1924
Rev. Chester H. Evans—1930 (present pastor)

The church has not been very strong numerically at any time; the period that Dr. Peter Roberts served was the most flourishing. The congregations then were large, filling the church edifice, many of whom were young, brimful of enthusiasm, co-operating with the ministers, and among the membership were good men of authority and influence in the mines. At later periods, under the direction of other leaders, seasons of activity have been realized, for people of talent and desire to work have been and are still members of this church. May the present young minister experience the truth of this statement now and in future years.

PARSONS, LUZERNE COUNTY

The church was founded in 1871, but we have failed to find any particulars of the organization. The first minister that took charge of it was Mr. J. W. Williams, who came to them from West Austintown. Ohio, in answer to a call given him and was ordained on May 25, 1873. The ministers who officiated on the occasion were Revs. T. C. Edwards, Wilkes-Barre, and D. T. Davies, Taylorville, assisted by Mr. W. T. Walters, student, who was member of the church. This brother left Parsons to organize a church at Mill Creek, which is the origin of the church at Miners Mills. Following Mr. Williams came a number of other brethren, who ministered unto them for short periods, among them were E. R. Lewis, William Tudwal Williams, who was ordained there soon after his arrival from Wales, John F. Davies, Roderick Davies, J. J. Jenkins, William T. Holmes and others. The church never grew to be numerically strong, but they built a neat edifice on one of the Main Streets of the town, and struggled hard to pay for it, and to maintain services in it until they grew so weak, that the burden was too heavy for them to bear, that they decided to disband to join other churches in the neighborhood, and the property was turned over to the Trustees of the Gymanfa for the use of the same.

PHOENIXVILLE, CHESTER COUNTY

This place is near Morristown near the Philadelphia and Reading Railroad that runs from Pottsville to Philadelphia. At one time there were a few Welsh people worshipping God in their mother tongue in this place. They came here to work in the Iron Mills, but were not at any period sufficiently numerous to organize a church and build a place of worship. They held services for some years in their homes, also a Sunday School to read and study the word of God in the vernacular, but when the Welsh of religious inclinations moved away these services became extinct.

PITTSTON

The Welsh Congregational Church at Pittston was organized in 1847, and for nearly two years conducted services in the houses of members, most of whom lived in that section known as Welsh Hill, in the lower end of the city. Its first house of worship was erected on Pine Street in 1849, and the ground at the rear of the church building was used as a burial place. In 1860 the Pine Street property was sold to the Pittston school district, and the church building was transformed into a school house. The building still stands and is used as a residence. The bodies of the persons buried in the Pine Street burial ground were removed at the same time to Pittston Cemetery, and those not claimed and cared for by relatives, were buried in a plot of ground in the same cemetery, purchased by the church, which placed a monument on the plot recording the fact and date of removal. In 1860, when the Pine Street property was sold, land was purchased on La Grange Street, and a new church building erected at a cost of $3,000.00, a house for the pastor was also built at the rear of the church. This church building was remodeled in 1894. On Sunday, March 18, 1900, the church was destroyed by fire. Insurance amounting to $3,000.00 was used as a nucleus of a fund for the erection of a new house of worship, and the present modern church building was completed in 1901; the first service being held in the basement Sunday, February 10th, 1901. In the meantime services and Sunday School were held in the Y. M. C. A. building.

David R. Lewis was the first settled pastor of the church. Other ministers who served in succession were E. B. Evans, Cadwalader Jones, E. R. Lewis, John R. Williams, Owen Owens, David Davies, Evan R. Jones, John Williams, J. G. Evans, William Joseph, Henry Whitby, D. M. George, J.

Vinson Stephens, D. Parry Jones, Morien Mon Hughes, Gwynedd Jones, Emrys Thomas. At present Rev. David Jones, D. D., of Scranton, is pastor in charge, waiting developments or a vision as to what is best to be done. Many of the staunch families, who were pillars of the church, have been removed by death, and others that were younger have moved across the river to West Pittston and other places, so that the few faithful ones still remaining, are hesitating as to what is their duty at the present time. It means a great sacrifice to the few to maintain and carry on the services. The location where the church stands was known in the fifties as Welsh Hill; every house on the hill was occupied by Welsh people, who were members of the three Protestant churches built on the same street, viz.: Baptist, Congregational and Calvinistic Methodist, today it would be as proper to call it Italian Hill, as it was then to call it Welsh Hill. The people are entirely different, the houses and homes inhabited then by Welsh people are almost invariably occupied now by Italians. The C. M. church at the foot of the hill has disbanded more than forty years ago, and their church building converted into dwellings, the Baptist church decided within the last year to join another church of their denomination in a more central part of the city, and have rented their church to an Italian Mission. The Congregational Church is the only one left on the hill, and they are in a quandary as to what to do. Their church building is a modern substantial one, built about thirty years ago, and the parsonage by its side is a well built up-to-date home, and they have also the old parsonage in the rear of the church, which is now occupied by the church caretaker. Our faithful, loyal friends are certainly in a dilemma as to what they should do; we have no vision, we hesitate to make any suggestions, because we feel it is not our province to do so.

We feel that we cannot justly nor graciously close the sketch of this church without making brief references to some people that have been particularly prominent in its history and the town for upwards of sixty years.

This was the first Welsh speaking church in the town, and it has kept this position during all these years, and it seems destined to be the last to close its doors for religious worship on this Welsh Hill. It has been leading, at all times throughout the years, in religious, moral, temperance, music and literature. Literary meetings after the fashion of the Penny Readings in Wales, were arranged, conducted, fostered and nourished by the leaders of this church, assisted by members of the two other Welsh churches that were organized on this hill. These meetings grew in numbers and popularity until they were able to hold "Eisteddfodau" of no mean size and character, so that it is a matter of doubt whether the honor of holding the first Eisteddfod belongs to Pittston, Penna., or Utica, New York. The Evans families, who came here early in 1864, were of a literary turn of mind, and played a prominent part in all these matters. The records of these literary functions bear witness to the activity of Henry W. Evans, Plainsville, and David W. Evans of Oregon, as promoters and officers of these gatherings. Henry W., as he was known, was one of diversified talents, popular fifty years and more as a great entertainer up and down the valley. He was a writer, author, and recognized by the Gymanfa as a preacher of our order, and one of the first advocates of temperance and prohibition legislation in the valley, an anti-smoker, who did his best in a kind way to convince others of the injurious and bad influence of the habit. Henry W. and David W. and their wives had the interest of this church at heart all through the years, and were blessed with large families of children, who, to a great extent, are saturated with the spirit of their parents. William D. Owens in a later period became identified with this church. He was a man of great influence because of his mental abilities and position in the industrial affairs of the town, being a high official in the coal mines, he used both distinctions in favor of all that was noble and true in church and civic affairs. He was particularly interested in advancing the praise of the sanctuary, and gave valuable service to the Gymanfa, serving as editor of the music of the bilingual hymnal published for the use of our denomination. In cooperation with others of the committee he did his work well in the selection of tunes, in giving some of his own, and in harmonizing some melodies that were almost forgotten. The book was well received, and became popular in its use, and would result in a financial gain to the Gymanfa, if he were spared to us some time longer to look after the monetary end of the enterprise as the treasurer. Many other fine members have been connected with this church, but lack of space prohibits us to extend our remarks.

PITTSBURG
FIFTH AVENUE CONGREGATIONAL CHURCH

We are fortunate in having the early records of this church given us by a faithful scribe of this organization, Mr. Evan Davies, which he had prepared for the Jubilee celebration held September 29th and 30th and October 1st, 1894. The church under its later charter was organized in 1844, but the real original Welsh Congregational church in Pittsburg was established by Rev. George Roberts of Ebensburg in 1824, who was a brother to the leader Rev. John Roberts of Llanbrynmair, North Wales, and the first edifice was built in the section known in those days as Pipetown. By the year 1828 the building was too small to accommodate the adherents; just at this time a kind, generous offer came to them from the Presbyterians, to help them financially; the majority decided to join that denomination, but a minority that were staunch Congregationalists refused to sacrifice their principles in order to unite, furthermore, they refused to give up their place of worship to the Presbyterian group. They locked the door and kept the original deed and charter until they would be called for by a congregational church, and it was unoccupied until the church which was formed under a new charter took possession of it in 1844. Rev. Thomas Edwards commenced his ministry in 1836. He promised to labor among them for what they were able to give him not as Presbyterians but as Congregationalists. In the meantime one, John Stephens, who was one of the trustees of the original church, went to Ohio, but before he left, he transferred to Rev. Thomas Edwards the deed and all the valuable documents that pertained to the first church, which were in his charge from 1836 to 1844, when a day school was kept in it for several years.

In the reminiscences of Rev. Mr. Edwards, who came to Pittsburg in 1836, we have the following written by him to our dear lamented friend, Dr. T. C. Edwards, in response to a request made in 1877. "The church was a mixture of Calvinistic Methodists (now called Welsh Presbyterians) and Independents (Congregationalists) numbering forty. The building was on the side of a hill near the place called Pipetown. It was a wooden structure, built in the shape of a cave, perhaps it was built after the pattern of the church Elijah had when the ravens contributed towards his maintenance. Three or four preachers had been experimenting and practising their eloquence in this church of cave form building, and had been successful in driving almost, if not all the people away. Only a part of the building was used and only a part of it was swept and dusted when I came to them, and the part that was kept clean was that which was nearest the pulpit, so when the audience increased in number they would be saluted in this manner, "Friends come on, come on here, these pews are cleaner than those in the rear,"—and I had to be careful in the pulpit lest my black frock coat would become like a miller's coat before I was through with my service, and oft times in spite of my cautious movements I would descend with my coat resembling that of a miller's, but my friendly invitation to the people to come to the front resulted in giving more attention to the sweeping and dusting of pulpit and pews, and the pastor and people were happier and more at ease to wear good clothes, being not afraid of coming in contact with an accumulation of dust. As the result of hearty co-operation and the blessing of God on our combined efforts, the church was revived and many were added to its number so that the cave formed structure became too small and consequently was enlarged.

Many Welsh people brought their letters from other churches, others were received on confession of faith, at one communion service, fifteen were added to its membership. "The dew was falling heavily on Israel in those days, that the church grew and prospered." During his ministry Mr. Edwards preached three times every Sunday, and the church increased to be two hundred strong. That period was a happy one in the history of the church, and a delightful one in the life and experience of the minister. Some time in that period, Mr. John Edwards, a preacher with the C. M., became a member of our fold, and the result was that many of the brethren made it known, that they were going to leave us, to form a church of their own denomination, and in stating the matter before the church, they said they had nothing against the minister nor the church: "Then why," they were asked, "do you wish to leave us?" When Mr. John Edwards, the recent recruit of the C. M. stood up and said, "I have no doubt, but that many wives are as good as Annie, my wife, but I prefer Annie to any other, and I rather be in her company than in the company of any other woman. I am a Methodist and with the Methodists I would rather be;" so a number of them left our church to organize a C. M. Church, yet some of them remained with us. The separation and departure were arranged harmoniously and in good order.

A misunderstanding arose between Mr. Edwards and the Presbyterian church, that he announced from the pulpit that he would preach in the old Congregational church the following Sunday and 120 went with him from the Presbyterian church, and the new church was organized under a new charter July 4, 1844. Inasmuch as the old building could not seat the congregation they built another church on the corner of Watson and Shingiss Streets, Pitts Township, and it was dedicated in December, 1844. They worshipped in it until 1849 when they bought the Second Ward school house on the corner of Fourth Avenue and Ross Street, and made of it a fine church edifice. Rev. Thomas Edwards resigned the pastorate in 1853 and moved to Cincinnati, Ohio. He was a striving, energetic pastor and left with the best wishes of the church following him, and according to his own written testimony the eight years he ministered unto them previous to the division was the happiest and most successful period in a religious sense of all his ministry.

In June, 1853, the church extended a call to Rev. John Morgan Thomas, and he was installed in October. The Rev. John Howes was ministering to the other church, and when Mr. Thomas came to be their pastor, both consulted each other in relation to the situation, as to the propriety of uniting the two churches. Committees were appointed by the two factions, and after several meetings they agreed to unite under their present charter. It is due to the memory of Rev. John Howes to state that he most willingly gave up his charge for the sake of peace, harmony and union. The united church worshipped in the building on Ross Street until they were forced to move by order of the city authorities, that they might have the space to build a new prison. The old building was sold to the County Commissioners for $25,000.00, and they erected a handsome temple on Fifth Avenue in 1883. To meet the convenience of the members that were living on the South side of the city, a new Congregational church was organized on Twentieth Street in 1868. Another church was organized at Lawrenceville in 1868, where services were held every Sunday and a prayer service on a week night. Another group of the church that lived in the neighborhood of Wood's Run joined with members of the Baptists and C. M. churches to hold their services in that district, and a number of them were encouraged to preach and exhort from time to time, among them were Daniel Phillips, William Watkins, Charles Owens, T. R. Jones, J. Pierce Thomas, Hugh W. Jones, Richard Owens and George James.

The ministers that served this church from the beginning are:

Rev. Thomas Edwards—left 1853.

Rev. John Morgan Thomas—resigned 1857.

Rev. Cadwalader D. Jones—left in 1859 and went to Pittston.

Rev. Roderick R. Williams.

Rev. H. E. Thomas, who came over from Birkenhead, England, to minister unto them in July, 1869, and labored diligently in this field for twenty years. The church numbered

190 when Mr. Thomas arrived, but soon it took on a new life, and increased during his ministry and continued to flourish to the end of his days. This great man died December 9, 1889.

From April, 1891, to April, 1893, Rev. John Edwards, D. D., served as their pastor jointly with his own charge at the English Congregational on the South Side. On August 20th, 1893, Rev. J. Twyson Jones was called, and he began his labors on September 24th, and was very successful during his whole period with them. Sixty-four were added to the membership in the first year of his ministry, and a fine organ was installed to help swell the volume of praise in the sanctuary. The Jubilee celebration was the high water mark in the history of the church. Throngs gathered together representing the Welsh people of the city, of all denominations for three days. This occurred while Mr. Jones was pastor. Soon after this, because of the Welsh speaking people getting fewer from year to year, and the need of moving once more their place of worship, because the old location was becoming crowded by the business and the traffic of the city, the glory of this splendid church began to fade and though valiant efforts were put forth to revive the interest, we regret to record that all the sacrifices made by the remnant of the Welsh Congregationalists to perpetuate its service were in vain. In a few years the organization was abandoned and the property sold long ago to another denomination.

PITTSBURG

SOUTH SIDE CONGREGATIONAL CHURCH

The original name of this part of the great city of Pittsburg was Birmingham, and by that name it was known when the Welsh people began to hold religious services in the district. The people interested in organizing this church were members of the Fifth Avenue or Ross Street Congregational church. When the Christian people in this neighborhood felt it their duty to arrange services for themselves and others in this part of the city, they held meetings from house to house as conveniences were offered them, and would arrange preaching services every other Sunday in some place that was convenient. They continued this plan for seven years when they secured a church building for themselves. A church was organized here in 1868, and their first pastor was Rev. Thomas M. Davies, who was ordained for this church in 1869. The pastors that took part in forming the church were Rev. R. R. Williams, Rev. McFarland and Thomas Edwards. Their number at the time was 42 all of them, except two, had their letters of dismissal from the church of Pittsburg. The church building was erected and dedicated November 15th, 1868, in less than five months after organizing the church. The debt was $7,500.00. They cooperated most wonderfully to pay for it, and all the indebtedness was paid in a few years without going outside of Pittsburg to solicit. The memberhip in 1874 was 114, at that time the church enjoyed liberally and graciously of God's favors. The pastors that served them from time to time are the following. The list was kindly furnished us by Mr. A. J. Lloyd, who has been an officer and clerk of the church for forty years or more. The first pastor left for Bangor, Maine, after serving them up to January, 1870. The second pastor was Rev. Owen Owens of Bryn-Menyn, who came from Wales on September 4th, 1871, and continued with them until June 24th, 1877.

Rev. J. Gwawrfryn Evans, 1882-1884—further details elsewhere.

Rev. D. M. George, 1888-1890—further details elsewhere.

Rev. T. C. Benjamin, 1891-1896—further details elsewhere.

Rev. William Surdival, 1898-1905—further details elsewhere.

Rev. Howell M. Evans, 1906-1907—details not known.

Rev. J. Vincent Jones, 1907-1909—further notice elsewhere.

Rev. E. E. Clark, 1911-1913—further notice elsewhere.

Rev. E. T. Thomas, 1914-1916—further notice elsewhere.

Rev. William J. Richards, 1917-1924—further notice elsewhere.

And several others up to the present day.

Mr. Lloyd must have been a good clerk to keep such a minute account of names and dates for such a long period. We would be glad to write a short paragraph about each one of these servants if we had knowledge of them. In September, 1888, a group of 26 members took their letters from this church to form a Congregational church at Homestead. Rev. D. M. George, their pastor at the time, and Rev. A. E. Thomas, D. D., Pittsburg, officiated at the organization of the new church. The Welsh language as the medium of worship in this sanctuary was discontinued many years ago.

PLYMOUTH, PA.

Prayer meetings were held from house to house in Plymouth about the year 1853 by David Levi, David Morris, Enoch Powell and William Charles. When two or three other families came to the town, they arranged to conduct services in the old school-house on Welsh Hill. In 1864 another group of Welsh families came to Plymouth, and among them was Rev. T. J. Phillips, C. M., who was superintendent of the coal mines. This minister was the father of Colonel Rees Phillips, who became vice president of the Glen Alden Coal Company, and held that position until his health failed him. Some time later he died at Scranton.

The coming of Mr. Phillips to Plymouth led others who were religiously inclined to come here also, so that they soon grew sufficiently strong to organize a church, which they did in another school known as the Academy, in the lower part of the town, in 1864. Rev. David Jones, the first pastor of the First Welsh Church in Scranton, organized this church, and soon afterwards emigrated to Australia. The Welsh population increased very rapidly, which compelled them to seek a larger place to congregate. This they did in deciding to build a church, and in August, 1865, they had completed one that was considered at that time a large and beautiful edifice, ranked as one of the best of Welsh churches in the valley, at the cost of $2,000.00. The land was donated by an old gentleman by the name of Anderson Gaylord. The property was paid for in a short time by the diligent fraternity, without seeking help from anyone outside.

At this time the Congregationalists, Baptists and Welsh Presbyterians congregated together to worhip in perfect harmony. They were ministered unto by Revs. T. J. Phillips, C. M., W. J. Lewis, C. M., and E. B. Evans; D. E. Evans and Mr. Daniel Hughes, Congregationalists.

But at the close of 1866 the Baptists formed a church of their own under the auspices of the Welsh Baptist Gymanfa of the State, and in the end of 1867 the Welsh Presbyterians did the same under the direction of their denomination, so that the Congregationalists were left alone in the building. Their number was 45, and the Sunday School was 50. In the beginning of 1868 they extended a call of Mr. J. Pentyrch Evans to become their pastor. He came, and was ordained during the services of the Gymanfa of 1868. While here he was the means of adding a large number to the church, and was much loved by the members. One remarkable period in his ministry was the one in which they held three weeks of prayer meetings in February, 1869, and at the communion service held in March, 1869, twenty-five (25) young people were received into the church on confession of faith. The jubilant note caused by this scene was evident in all the services until the following August. Then the Avondale disaster took place, when 108 men were closed in the mines, most of them Welsh, with no hopes of reaching them alive. The Congregational Church lost seven members, besides many faithful adherents.

In June, 1870, Rev. J. P. Evans resigned and moved away, and for 15 months the church was without a regular pastor. Rev. D. E. Evans, M. D. (Trelech) commenced his ministry here in September, 1871. He came to Plymouth from Hubbard, Ohio. Dr. Evans began his ministry in earnest. He formed a Band of Hope for the children, and a Reading and Grammar Class for the young people. The fruits of these efforts soon became evident in selecting Jonathan Edwards (Nathan) and James Jones for the ministry. The two went to Bangor, Maine, to qualify themselves for this high calling, and others followed them.

The church continued to grow in grace, number and influence. The old building became too small to accommodate the people, though they had added a gallery to the original structure. The cry of the people was that of old, "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cord." This they did, and the new building cost them $7,000.00. The church was 200 strong, with 250 adherents, and the Sabbath School numbered on an average of 210 in attendance when the new church was dedicated in the Autumn of 1874.

Dr. Evans continued his service with the church until the year 1880. In 1881, Rev. J. W. Morris came from Severn Road Congregational Church, Canton, Cardiff, to be their pastor, and remained here for about eight years. While in this country and in Plymouth, he took active part in the activities of the church and town, as well as in the quarterly and annual meetings of the denomination, but for reasons unknown to us he decided to return to Wales, and was pastor of the church at Glyn-neath, Glamorganshire, until his health failed him. Further notice will be made of Mr. Morris in another section.

In 1893, Rev. B. Gwernydd Newton, a very promising and eloquent preacher came to the valley from Waterville, New York, where he had been pastor for a short period after his arrival from Wales. The chuch at this time was strong and flourishing, and enthusiastically invited him to become their minister, and in due time he was installed. He tarried with them for the space of two years. Then Rev. William John Jones was called and installed in 1897. After about three years service he decided he would go westward, and accepted a call to Jones Road Congregational Church, Newburg, a suburb of Cleveland, Ohio, 1890.

Rev. Henry R. Hughes visited this church and preached for them the Sunday our late lamented President William McKinley died at Buffalo, New York, when all the country was cast into a dense gloom and great sorrow. Shortly after this he was called to become the pastor, and he commenced his minisrty the first Sunday in March, 1901. The installation took place when Rev. David Jones, D. D., and Rev. R. S. Jones, D. D., both of Scranton took part in the service. The former gave a charge to the church, and the latter a charge to the minister. Only one service was held because the epidemic of smallpox was prevalent in the town at the time. Rev. Hughes remained there for seventeen (17) years, probably the longest pastorate in the history of the church up to the time of writing. He labored very acceptably to the church and the town. When he came, there was a heavy debt on the church building, but it was soon paid off, and the mortgages burned by Mrs. Picton and Mr. David Thomas, two of the oldest members of the church, in a public service held for the purpose.

Soon after this was done, they decided to have a pipe-organ for the church, and it was secured by writing to several parties who had influence, until finally the pastor, Rev. Hughes, was called to appear at the office of the late great philanthropist, Mr. Andrew Carnegie in New York City. He was accompanied to the office there by the late Mr. John Lloyd Thomas, manager of the Mills Hotels, the son of the late Rev. Isaac Thomas. The result of the visit and the interview was a promise of an organ worth $3,000.00, Mr. Carnegie donating one-half the price, and the church to pay the other half. Without delay the instrument was bought, brought to Plymouth and installed, and has been a great help to the praise of God in the sanctuary ever since.

Following this movement they thought it necessary to make some repairs to their church building, especially of having a new entrance to the main auditorium, and the securing of a number of rooms in the lower floor for week-night services and other needed functions of the church. These renovations cost the church many thousands of dollars, but the debt was paid in a short time, because the people had a heart to work and sacrifice for the improvement of God's House.

Rev. Hughes received a call in December, 1917, to Youngstown, Ohio, and left Plymouth March 1, 1918, and is still there at the time of writing.

In 1919 Rev. D. L. Jones came to Plymouth from Wales, and tarried with them for just one year.

Following Rev. Jones came Rev. Samuel Whilding in 1921, also from Wales, who left for Gomer, Ohio, in 1922.

The present pastor, Rev. William Glyn Williams, came here in 1923 from Newcastle, Pennsylvania, and is doing well up to the present time. However, the foreign element has supplanted the Welsh people in the mines, consequently this church as all other Protestant churches, especially Welsh, are not so prosperous and strong as they were in years gone by.

The Pilgrim Congregational Church is a direct off-shoot of this noble church, and indirectly other churches have had their support from it.

Five young men started out of this church to enter the ministry; four have done well, viz.: Rev. James Jones and Jonathan Edwards in 1873, Revs. D. R. Davies and Thomas P. Williams in 1876. The four have finished their earthly course, and William Lloyd Williams, son of the present pastor, was accepted as a candidate for the ministry in the last meeting of the Gymanfa in April, 1931, and is at present at Marietta College, Ohio.

POTTSVILLE

Pottsville is the chief city of Schuylkill County, it is built on a low narrow space between the hills on the banks of the Schuylkill river, ninety-three miles North West of Philadelphia, and around it there are many coal mines and iron works. Welsh religious services were commenced here in 1830, the three leading denominations in Wales—Baptists, Congregationalists and Calvinistic Methodists were united in conducting the earlier services, but very soon they separated to have churches of their own. Rev. E. B. Evans was the first minister of the Congregationalists; he was ordained on Christmas day in 1833 by the Rev. Lewis Williams of Carbondale and the Rev. McColl, Presbyterian. It seems that there were only two Congregational ministers in the state of Pennsylvania at that time namely, Revs. Daniel D. Jones of Bradford and Lewis Williams, Carbondale. During the year of his ordination Mr. Evans organized churches at Minersville, St. Clair, and Five Points. He preached in three of these churches every Sunday, until the end of 1849, and walked from twelve to sixteen miles in doing this. He married Miss Jane Jones, daughter of Mr. and Mrs. Humphrey Jones, Utica, New York, the daughter being at service in New York City, the marriage service was performed in Broome Street Congregational, New York City, on April 26, 1842. Mr. Evans remained pastor of the church at Pottsville until Christmas day 1849, when he left to take charge of the Congregational church at Pittston Ferry, by which name Pittston was known in those days, having no bridges to span the Susquehanna, their only means of connecting East and West of Pittston was by ferry, hence the name Pittston Ferry. When he left Pottsville, he was succeeded by Rev. William Jones, who came from Utica, New York, and tarried with them from four to five years. His successor was Rev. Charles Wm. Edwards. In his wake the Rev. R. R. Williams, Minersville, came to take charge of the church for a period. He preached at Pottsville at 2 P. M. every Sunday, and would return to Minersville for the evening service. Mr. Williams felt that he had more than enough to do in his own parish, but he had compassion over the church at Pottsville because of its weak condition and was faithful to them until he resolved to leave Minersville for Pittsburg. Then came Rev. Morgan Morgans, a brother of Rev. Hugh Morgans, Pastor of Sammah, Montgomeryshire, North Wales, who came from the Welsh church at Wolverhampton, Staffordshire, England, September 3, 1857, to this country and from Wisconsin to take their charge, and was a very useful servant to them for four or five years and later was buried in Hazelton, Luzerne County. The next minister was Rev. E. R. Lewis (Iorwerth Callestr) who served the church for a little over three years, then the one to follow him was Rev. John W. Pugh, but resigned after two years on March 17, 1872. The last one we know of that had any ministerial connection with the church was Rev. W. D. Williams and the church died with him or even before him. All the brethren that we have named as pastors of one the first churches of our order in the state have passed on long ago to their eternal home, and with serious and painful regrets we write that the labors of these ministers, together with that of the faithful men and women who made up the membership from time to time for fifty years or more have left no signs behind them of the existence of a church save the bare walls of the edifice in which they were accustomed to worship and the adjacent graveyard wherein are buried the mortal remains of many of these dear people, to bear witness of their loyalty to the church and kingdom of God.

We are truly perplexed to account for a church in the heart of a thriving city and community like Pottsville, that had such a favorable beginning, coming to such a sad ending, with not a vestige of anything to indicate the presence of a Congregational church unless it be the city of the dead that joins the old property which passed off in a very unsatisfactory manner to become the property of an individual, rather than the denomination whose members originally built and paid for it by their sacrifices and the sweat of their brow. This is the result of the careless manner of handling properties and funds that belong to city, church and state, which would seldom if ever happen to a property of an individual or family.

READING, BERKS COUNTY

Some time about the year 1869 there were about eighteen Welsh families and upwards of eighty Welsh people in all, in Reading, and a Congregational community church was formed here with twenty members. Ministers of the several Protestant churches preached for them in their turns. They assembled for worship in a convenient school house, and afterwards in the English Presbyterian church, but the organization did not last long, because the Welsh people moved away to other centers.

SPRING BROOK, LACKAWANNA COUNTY

This settlement and the church here are like Benjamin among the tribes of Israel, small, but most interesting on account of age and struggles of the pioneers and their stunted growth.

The Welsh came here in 1833. The district at that time was a part of the parish of Covington in Luzerne County, but in a few years the parish was divided, and the new part was called Spring Brook, in which most of the Welsh settled down. They agreed to call it New Wales, and as such it was known throughout the country by the Welsh for some time. Many articles written from the district under this caption appeared in Welsh monthly magazines such as "The Friend from the Old Country" and the "American Evangel." But the most popular name given it in those days was "The Beech" from the quantity of timber of that kind that grew here. When the Welsh came here to live it was a wild forest, without a field, fence or road in the district. There was one American family found here ahead of them, and had cleared a small plot of land to live on. There were six miles from this home to the nearest settlement, that of Daleville. Among the first group of Welsh that came here were Thomas Watkins and his son Trehearne, Morgan Daniels, William Thomas, David Davies, Morgan Pugh, James Jones, John Leyshon and William Hughes. Morgan Daniels, Thomas Watkins and his son, Trehearne, were among the first to cut down the timber to clear the land, but to Morgan Daniels, the father of the Rev. D. Daniels, Dundaff, belongs the honor of being the first. He forestall the Watkinses by getting up some hours before them on the day this task was begun. The first group were all married men except two. They were identified with different religious denominations, such as the Congregationalists, Baptists and Calvinistic Methodists. Early in 1834, they commenced to gather together to worship God from house to house. The Rev. Daniel Daniels, Dundaff (the original writer of this article) visited the place early in the spring of the same year and found here a small religious organization. It was a church representing the above denominations and other families besides those named above came to the district with the intention of making their homes here. They commenced to clear their claims, but became discouraged, disheartened and left. Sums of money were spent by different persons to prepare their plots, but left them to anyone that cared to take possession of them. These conditions dampened the ardor of those that remained, because it was a great loss to lose one man from the district. They agreed about the year 1836, to invite a preacher of the C. M. connexion to come to dwell among them with a promise to do their best to help him according to their ability which meant but a small sum. His name was John Davies, who in due time came to them. He was a very good man, small in stature, too small and too weak to secure for himself and his family a livelihood in such a barren place, so his stay was of a short duration. Their homes were built of logs with just one door and window to let the light come in. The first floor was one big room with a large chimney and a store of wood always ready to be put on the fire, especially in the winter to keep their cabins as comfortable as possible. In the summer time the chimney and the apertures between the logs provided the necessary ventilation. In these homes their religious services were held. The home of Mr. William Thomas was a center for some time to keep these meetings and the Bible study on Sunday. These men were plain, simple and unadorned, brought up with but meagre educational advantages, though all of them had some. Almost everyone if not all, were able to read Welsh and a few, English as well. Not one of them was eloquent nor particularly informed on general topics, but some of them knew the Scriptures pretty well. Each one of them would do his best with the talents he had in the public services of these groups. Hardly any one of them knew much about singing. Some of their number knew snatches of tunes that they had heard in Wales the past century and would make all know it through their throat Ps. 115, 7 verse—"Leisiant a'i gwddf!" If they were able to get one foot on a bench (which was a mighty one as a rule) and one hand clutching the ear, they would make the tune come by hook or by crook whatever the metre of the hymn happened to be. It may be that it was a wise policy for them to protect the ear under those conditions. In some years after these meetings were arranged, and the little groups organized, a Welshman who was a good musician came to the settlement to be a teacher in the day school. When the friends came to know this they invited him to take charge of the singing, which he did. The first Sunday after he was given the position of a precentor, he started a certain tune but soon the tune was taken from him, and was lost in the mixture of melodies that were sung—he called for them to stop. After some effort their attention was arrested and he silenced them, then said to them in a quiet peaceful voice, but with a serious mien "That shouting was not singing." If I am to lead the singing you must pay attention. Listen and follow me." He succeeded in improving the praise, he taught them to sing the old tunes better, and some new ones to the children. His name was Thomas Morgan, who left some time later for the Western states.

Though the fathers and mothers who congregated together to worship at Spring Brook were not noted for their knowledge, training and talent, they were good, conscientious people. "They possessed the root of the matter and continued true to the end." A church was organized and carried on in face of many difficulties. The place was so isolated and so far from every place that it was hard for them to secure preachers very often, and their straitened circumstances militated against them for several years. Another hindrance in their way was the fact that they were made up of three denominations, and the majority of them were strictly taught the importance of being true to the peculiarities of their respective creeds. A few of these there were zealous, even hot-headed over the minys, anise and the cummin of their peculiar church. In about four years after organizing the church, a dispute developed over some matters pertaining to the building of a place of worship together with other things that ended in a division among them. Following this episode two brothers identified with the Calvinistic Methodists took up the matter of their own accord and went in earnest around the country to solicit funds to defray the cost of an edifice. It was erected during the summer of 1839. It measured 18 by 20 feet. It was light and convenient. Revs. William Richmond (Baptist) of Blakely and William Rowlands (C. M.) of New York were the clergymen that officiated at the dedicatory services on October 15th and 16th, 1839. In connection with this account of the opening services, it is stated that only a little over five years had passed since the Welsh had commenced to gather in the neighborhood, and that their progress in number and prosperity had been satisfactory — that fourteen Welsh families were residing there, the majority of them being identified with one or the other of the three denominations represented in the settlement. The total cost was $202.25, and that $172.87 had been secured by the opening services. The population at the time was about 84, the temple was not large, but it was big enough to answer the requirements. The original writer of this story expressed his deep sorrow that this small number could not agree to have one church for the whole district, which could not be done—but he refrained from pointing out any one or group that was to be blamed, but it was evident and it is more evident now, that the fathers and mothers of that generation were to be blamed for not sacrificing their sectarian feeling for the good of the church and the Kingdom of God, but we do praise God that the children, grandchildren and the great grandchildren of the people that lived at Spring Brook 80 and 90 years ago, have been led by a wiser and nobler and a more Christ-like spirit to make one church out of four that tried to exist for several years under great difficulties to prolong the marks of sectarianism, that hampered we believe, in this situation, the progress of the church and Kingdom of God.

In the year 1839, the Congregationalists organized their church. The promoters of this church were Thomas Watkins, Treharne Watkins and his wife, Morgan Daniels and his wife, William Thomas and his wife and several others. We know not who were the ministers that helped the above to organize and establish the church. The church edifice was built in 1841. We know not who drew the plan nor the measurement of it. The building was crude and ordinary—the lumber used was in its natural condition as it came from the woods, no plane was allowed to touch it, lest it should be desecrated. The boards forming the door and the seats or benches inside were all in the rough. It had no pulpit. When a minister came to them he had to stand on the level with his auditors or ascend to one of the benches near the window. It seemed as if they had decided to build it in the simplest possible manner, similar to the first place of worship that was built in the wilderness at the foot of Mount Sinai (See Exodus 20:24-25). There was only one window in it like Noah's Ark. We are not certain that they meant to have it represent a particular object or not. It was dedicated such as it was, to the worship of God on July 3rd and 4th, 1841. The following ministers took part in the services: Rev. William Richmond (B), Blakely; Rev. Lewis Williams, Carbondale; Rev. R. R. Williams, Beaver Meadow, and Rev. John B. Cook, Danville. The services were splendid throughout. Rev. Daniels in writing of them said, we never saw any one in any place more satisfied with their church building than these few Welsh people were with their new church. If the twelve tribes were prouder of their temple when it was dedicated by Solomon, their king, than these people were, they must have been very proud indeed. They believed it answered their purpose and condition perfectly. There was one thing connected with it worth while to boast of—it was free of debt when it was completed, without teasing nor harassing any church, quarterly meeting nor Gymanfa with their begging appeals. If it were not large nor great in its plan and material, they were able to offer it to the Lord without making any apologies for the strings that were attached to it. An old proverb suggests that if any man wishes to feel real pleased and proud when wearing a new suit of clothes he should see that it is paid for before putting it on. It would be wise to apply the moral of the proverb to our churches. It would save a large amount of unpleasantness, pain and bother in our denomination. An ordinary church edifice being paid for, is very much better than a gorgeous temple plastered over with papers from the sheriff's office. The church was admitted to the Gymanfa at Carbondale in 1842 under the name of the Congregational Church of New Wales. This edifice was burnt and totally destroyed some years later, then the Calvinistic Methodists and the Congregationalists united for the second time to worship together until the latter built their present place of worship. They commenced to rebuild their new one in 1868, but it was in June, 1870, it was completed. It cost them in money $672.00, beside the labor contributed free by the inhabitants. The church was reorganized July 4th, 1869, by the Rev. E. B. Evans and Rev. R. D. Thomas, Mahanoy City. The church building was rededicated August, 1870. The pastors offciating were Revs. E. B. Evans and Lewis Williams. By this report we see that the venerable Rev. E. B. Evans of Hyde Park, Scranton, was the heroic prophet and preacher of this settlement. He was the minister that preached the first Welsh sermon if not the first in any language in these woods. His first sermon was preached in the winter of 1833, when on his journey from Pottsville to Carbondale, and he continued to be with them on every occasion of importance when called upon, until the day of his death.

For the greater part of their existence, they have not called nor maintained a minister. They seem to be satisfied to have ministers to supply their pulpit during the summer months, then in winter they would depend for their spiritual sustenance on what they were able to store in summer time, like the ant, the squirrel and the chipmunk which are numerous in their woods —they provide their meat in the summer, and gather their food at harvest time. During the 41 years we have known the settlement, they have had but two ministers, and only one of them stayed for a considerable time. Rev. Peter Lloyd was the first we remember here. He was ordained in the summer of 1914 when a large number of ministers gathered together to the service. Some of them were already there, spending a part of their vacation, and others were summering in their old homes to escape the heat of the large cities of our state. In the service there were ministers present from several cities and states of our country, and one representing another continent in the person of Rev. D. L. Morgan of Pontardulais, Glam., Wales, who was an uncle of the young man who was ordained. His uncle was visiting our country and was happy to take part in this particular service. Mr. Lloyd's stay was not long in this charge, but was long enough to secure one of the young women of the church to be his wife. After leaving Spring Brook, he joined the Presbyterians, and has served in several charges, and is now at Margaretsville, New York State. Some years after this, Rev. J. T. Griffiths was invited here from West Groton, New York. He and his splendid wise wife were happy and successful in this isolated parish. During his ministry the last of the divisions that existed in the form of three churches in three separate buildings decided to join the other disciples and followers of our Blessed Master, to worship in the original Welsh Congregational Church. Many pleasant, profitable series of preaching services were held from time to time during the regime of Mr. Griffiths. We recall with delight one of the most thrilling preaching services we ever felt and witnessed in a Gymanfa held there in September, 1922. The preacher and the audience were carried away far beyond themselves and this world, when one of the oldest leaders among the clergy started spontaneously a Welsh hymn before the speaker had hardly closed his last sentence. Then we were charmed by singing one of the sweetest southern melodies known as "Old Black Joe" using the words:

I love him, I love him
Because He first loved me,
And purchased my salvation
On Calvary's tree.

No tongue that was able to sing was silent, when we were seeing and enjoying visions through our tears. We thank God for some such meetings on our sojourn in the wilderness — such emotions and ecstasies will never be forgotten.

The church and congregation were united, harmonious and prosperous during the stay of Mr. Griffiths. After serving the church most conscientiously for eight years, he and his wife returned to the place from whence they came, to join their children. Both are hale and hearty though our brother has passed his fourscore years. For the last three or four years during the summer months, Mr. William Griffiths, a young man connected with the Plymouth Congregational Church, Scranton, has been supplying the church with a great deal of success and satisfaction, while attending College at Oberlin, Ohio, during the college term, and later at Columbia University in New York City. Young men such as he, who are anxious to have the best preparation within their reach for the ministry, deserve to be helped and encouraged by giving them opportunities to practice what they are taught and also to help them to meet a part of the expense incurred in their training. We hope this church will continue to minister to the religious and spiritual needs of this community for many years to come, not withstanding the desire of the younger generation to leave the country for the city, and the falling off of the older people one by one, and the eagerness with which various nationalities are seeking opportunities to buy and occupy the old homesteads that sheltered the Welsh for almost a century.

SCRANTON, LACKAWANNA, PROVIDENCE

The Lackawanna valley was first settled in 1769, but for forty years not one Congregational church was erected in this valley, except in the northern part, known as Carbondale. In 1837, one was partly built, shingled and partly enclosed in the second ward of Scranton, but it was blown down by a strong gale in the year in which it was constructed. On seeing this, Ferdinand von Storch, the owner of the land, said "If God Almighty is of a mind to blow down His church, let it lie," and it did lie, and the fallen timbers were used in the erection of a barn nearby. We know not to what denomination it belonged, if any, but the religious standard of Lackawanna County was not high, to say the least, else the people would never have allowed so long a period to elapse before attempting to erect a church. At funerals, which were rare in those days, the people gathered in school houses, barns, or, as Abraham of old, under the shade of the trees. Evidently the valley was not peopled by any of the Welsh nation, nor by the Puritan element of the New England states at that time. Considering the Lackawanna and Wyoming Valleys as one (and they were one prior to 1878), with one court for both, located at Wilkes-Barre, they were the center of Congregationalism in the state, and in later years Scranton, with its five churches, is the center of the denomination in these valleys. The original name of Scranton was Harrison, then it was called Slocum Hollow and Scrantonia, until the name by which it is known today was adopted Early in the history of the valley it seems that iron ore was discovered four miles east of the location of the city, on the Moosic Mountain. The result of this was the opening of a mine to test its quality. Among the Welsh employed to open a drift or slope for this purpose we find David F. Jones, William Bowen and David Pembridge. The discovery of ore called for a blast furnace, which was built in the ordinary small village of Slocum Hollow, named after some of the early pioneers of this section, on the banks of Roaring Brook, a little to the east of the spot where the Laurel Line depot stands at the present time. The blast furnace was an impetus to enlarge the mines, and both called for larger iron works. A Welshman by the name of Evan Williams was the foreman at the mines, and was able to secure employment for many of his nationality because they were familiar with mines, blast furnaces and iron works. For the accommodation of the miners many small houses were built near the mines. These Welsh people were possessed of religious tendencies, and as such they established a Bible School for Sundays and prayer meetings during the week, which were held at various homes according to the conveniences afforded. This, in short, was the beginning of all the Welsh churches in Scranton. In the handwriting of one who worked in the mines and the blast furnace in 1844 we have a vivid description of conditions at that time. He writes that they were living isolated, in a wilderness; they were unable to see anything save a forest of timber in every direction, and had no religious opportunities except those provided by the workmen in their own homes. The success of the mines and the blast furnace led the owners to build an iron mill. This new industry brought a number of Welsh people here, and they formed a Bible School and prayer meetings in a school house not far from the blast furnace. A brother by the name of Thomas Pugh preached to them at that time. He hailed from Aberdare, Glamorganshire, South Wales, and worked at his puddling furnace during the week and preached as best he could every Sunday in this school house. We have it in the handwriting of the venerable Rev. Lewis Williams of Carbondale, that there was a church at the iron ore mines and another at the blast furnace, which were organized without the help of a clergy, like the church at Antioch; nevertheless, they flourished for a time. Some arrangements among themselves were made to hold services and Rev. Lewis Williams was invited to visit them and administer communion once a month. He was at the church close to the mines in the morning, and with the group at the blast furnace in the evening. He did this for several years until they secured the services of Rev. D. W. Jones, Palmyra, as their pastor, and in addition to the persons already mentioned, Mr. Henry Christmas preached for them from time to time. The three largest denominations in Wales were united in these meetings—Baptists, Congregationalists and Calvinistic Methodists—and were harmonious and successful, and gradually increased in numbers. Several of the men employed at the mines had by this time come to live in Slocum Hollow village, and were interested, they and their families, in the services held at the school house. This splendid spirit of unity continued for several years until the school house became too small to accommodate the congregations that came together. Gradually it came to the mind of the leaders of each denomination that it would be wise to separate so that each might have its own place of worship. This desire was fostered by the people who were in authority in the mines and other industries, until we find that the three denominations between the years of 1851 and 1854 had built three edifices of modest size, while one of them would have been large enough to meet the needs of all. The Congregationalists bought a piece of ground that was a little east of the spot where the Delaware and Hudson station stands at present. It was on Mifflin Avenue, and on this lot they built a commodious brick building for the First Congregational church in Scranton. The contract was signed by the Trustees, Thomas Phillips, Thomas Eynon, William Eynon, John Coslett and David Pembridge. The building was completed by the first day of December, 1854, and was dedicated in the spring of 1855. Such was the enthusiasm of the people that they were able to open it practically free from debt. The following ministers took part in the opening services: Revs. David Williams, Neath; Lewis Williams, Carbondale; E. B. Evans, Pittston; R. R. Williams, Minersville, and Evan Griffiths, New York City. Rev. D. W. Jones, the pastor, continued to work at his trade as a moulder during the week, while ministering unto them on Sundays. This plan on the part of the pastor created some dissatisfaction among the members, and it led to serious trouble which ultimately resulted in division. Just at this time the pastor's wife died, and he decided to leave for Australia. His children were placed in the care of relatives at Palmyra, Ohio, except the baby, who, until she was married, was cared for by Mr. and Mrs. Henry Williams. Mr. Jones' departure marked the zenith of this church on Mifflin Avenue. In 1858 a call was extended to Rev. Charles W. Edwards of Pottsville. He accepted the call but remained only a little while. The unpleasantness which arose in the first church led the people who were living in Hyde Park and Providence to organize churches in these two sections of the city. This decision recalls the fable of the Phoenix bird that burned itself, but instead of utter destruction or annihilation there came forth out of the ashes a new, young, handsome bird, and so out of the contention that happened in the church on Mifflin Avenue, which at last destroyed the first church and dispersed its members, there emerged two flourishing churches, one in Providence and the other in Hyde Park, the latter known as the Welsh Congregational church. The church on Mifflin Avenue continued its services for a little while after the exodus of members to Providence and Hyde Park, but it grew gradually weaker until they decided it served no good purpose to hold on any longer, and the remnant left, joined one or the other of the two churches. Some time afterwards the property was bought by or transferred to the Welsh Congregational church in Hyde Park. Thus ended the history of the First Congregational church in giving existence to two, one in the North end and the other on the West side of the city.

PROVIDENCE CONGREGATIONAL CHURCH

As early as 1853 a number of Welsh people moved to the Notch to work in a little coal mine, and about the beginning of 1855 Judson Clark, Esq., of Carbondale, opened coal mines here and sent for Mr. Rhys Price, of Beaver Meadows, to take charge of the mines. Among the families that gathered around Mr. Price was that of Henry Christmas, who lived near the iron ore mines in the valley in which Lake Scranton lies. Soon after the arrival of these families they commenced to hold religious services in their homes, going from house to house. In these meetings Mr. Christmas frequently preached, and he enjoys the distinction of having preached in his own home the first Welsh sermon in the Northern part of Scranton. As a result of these services a church of twenty members was soon formed. The organization was effected August 19, 1855, in the Presbyterian church, at the corner of Church Avenue and Oak Street. Rev. E. B. Evans, of Pittston, officiated. At first they worshipped in the Presbyterian church, holding their services Sunday afternoons and evenings, but about eight months later they secured permission to gather in the Notch school-house, where they worshipped for about five years. The School Board, however, was not always willing, so that sometimes the doors were locked when the people arrived. At other times the people near by stoned them and tried to break up the meetings with acts of rowdyism.

In 1859 they bought a lot on Market Street, just above the corner of Brick Avenue. On account of some difficulty, however, this lot was sold by the sheriff of Luzerne County, and was repurchased June 12, 1860, by the same group of people, to be held in trust for the Welsh Congregational church. Soon afterwards a contract was made to erect a building which was dedicated on Christmas Day of 1860. Rev. E. B. Evans, who had moved to Hyde Park; Rev. J. B. Cook, of Danville, and Rev. Lewis Williams of Carbondale, participated in the services. Rev. E. B. Evans then took charge of the church and remained its pastor until 1866, when he resigned in order to devote his entire time and labors to the Hyde Park church. In 1867 a call was extended to Rev. David Parry, who had recently arrived in this country from Adulam, Tredegar, Monmouthshire, South Wales. He served them faithfully as minister until his death, September 8, 1870. Early in the Spring of 1872 an invitation was given Rev. R. S. Jones of Treoes, Glamorganshire, South Wales, who, too, had but recently arrived in this country, to become their pastor. He commenced his duties April 1, 1872, and continued to labor diligently in season and out of season for the welfare of the church until the day of his death, August 22, 1904. In 1873 the church building was enlarged to twice its original length, having a seating capacity of four hundred and fifty, and it was rededicated on February 15, 1874. In ten years it was necessary to again enlarge the church, so a lecture room was built in the rear, and it was dedicated February 10, 1884.

On January 31, 1889, an English branch, known as the

Puritan Congregational Church was organized in Rockwell's Hall, with 36 members, most of whom took their letters from the mother church. The parent church furnished all the necessary equipment and placed it in good condition to commence its life as a new church. Soon a new home was erected, and in 1904 a lecture room was built in the rear, and in 1927 a fine pipe organ was installed in the auditorium. On October 22, 1893, a Sunday School was organized in Dutch Gap, a mile or more north of the church, with fifty-two members. Since then it has built a pleasant building in which the Sunday School is held and the Endeavor Society during the week. This little mission is doing effective work in this part of the parish. In August, 1898, the church bought property on the corner of Wayne Avenue and William Street, about three or four blocks away, for the purpose of building a new structure nearer the center of the population. Early in 1904 they commenced in earnest to aim for the new building. In due time plans and specifications were drawn and accepted, and the contract was awarded to the builder on June 1st. It called for a frame structure, to seat six hundred people. The main auditorium contains, opposite the rostrum, a gallery, beneath which are the entrance and a committee room. Above the gallery is another small committtee room. The floor is finished in chestnut and the furnishings of the building are in oak. The windows are of leaden glass, one of which is in memory of Mr. and Mrs. Henry Christmas, and another in memory of Mr. and Mrs. W. H. Williams, one by the Ladies Aid, and one by the church and Mission Sunday School. An extra large window, which is one of the artistic features of the building, was placed in memory of Rev. R. S. Jones, D. D., by the members of the congregation. At one side of the rostrum a place was reserved for a pipe organ, and by this time we are glad to state that they have been able to install a very fine instrument. Mr. Myrddin Jones, the oldest son of Dr. Jones, was secured to give an organ recital the evening of December 21, 1930, at which time it was dedicated to enhance the praise of the sanctuary.

The corner stone of the new building was laid August 17, 1904, when a great throng assembled at the corner of Wayne Avenue and William Street to witness the ceremony. The services were conducted by the pastor, Rev. Henry R. Hughes of Plymouth, read portions of Scripture from a Welsh Bible, which was then placed in the corner stone, and Rev. David Jones, of Hyde Park, followed with a fervent prayer in the Welsh language. Addresses were delivered by Dr. R. S. Jones, Rev. Theophilus Davies, Miners Mills, and Rev. R. J. Reese, pastor of the Puritan Congregational Church. Mr. Thomas R. Williams, who for more than three decades had been an officer of the church, then presented a trowel to Miss Elizabeth Ogwen Jones, the only daughter of the pastor, who laid the corner stone, saying, "In the name of the Father, Son and Holy Ghost." Immediately following this ceremony an address was delivered by Rev. A. L. Rowe, Nanticoke. Within five days after this dedication Dr. Jones passed away, having been taken ill at the General Post Office, Scranton, the day after the ceremony. The church went into mourning for thirty days. During that time no one entered the pulpit, which was enclosed in ribbon. On September 25th memorial services were held. Rev. T. C. Edwards preached in the morning, administering the Lord's Supper, and in the evening Rev. David Jones preached in the English language. The congregation worshipped in the old building until the first of January, 1905. During this time all were eager to have the new building finished. The work was steadily carried on, and services were held in the parlors of the new church until June 9th, when the building formally was opened with the following program: At 7 P. M., in the basement, service was commenced by singing a familiar Welsh hymn. Rev. William E. Davies read Scripture, and Rev. Thomas R. Watkins offered prayer, the two being members of the church. Another Welsh hymn was sung. The keys to the new church were then presented by Daniel Price on behalf of the contractor, and were received by Thomas J. Evans, President of the Trustees. While singing "Onward Christian Soldiers," a procession was formed and the congregation, led by the Trustees, deacons, supervisors of the church, and ministers present, then marched to the front of the church, and after the doors were opened by Mr. Thomas J. Evans, entered the new building. Invocation was offered by Rev. David Jones, reading by Rev. Theophilus Davies, Miners Mills, dedicatory prayer by Rev. T. C. Edwards, D. D. A short season of prayer followed, after which Dr. W. A. Duncan, of Boston, and several other ministers who were present, gave brief addresses. On the morrow, Sunday, and for a week, services were held each evening, when ministers of the city and valley, representatives of the Congregational body and other denominations, preached, some in the English and others in the Welsh language. These services were not only arranged to dedicate a new church building, but also to celebrate the fiftieth anniversary of the organization of the church, and were all in charge of Rev. David Jones, D. D., of Scranton. About the middle of October, 1905, a call was extended to Rev. James

Williams, of Slatington, to become its fourth pastor, and he began his duties as such on January 1, 1906. Mr. Williams tarried with them until some time in 1912, when he resigned to take charge of the church at Neath, Bradford County.

In September, 1913, Rev. Isaac T. Williams was installed as pastor, and worked energetically with his people to reduce the debt that remained on the new building. He remained almost seven years, when he accepted a call from the Jones Road Congregational Church, Cleveland, Ohio, in May 1920. In April, 1921, Rev. Enoch Hughes came from Wales to be their pastor, and spent a few months over seven years in the field. During Mr. Hughes' ministry a fine, modern parsonage was built near the church on William Street. While all things were moving smoothly Mr. Hughes decided to leave, and accepted charge of the Edwards Memorial Congregational Church, Edwardsville. This took place at the end of 1928. The church was well provided with supplies and candidates for another year, when they selected Rev. John Roberts, of Cleveland, Ohio, as their choice. He commenced his labors in October, 1929, and, according to the reports we have, he is well fitted for the parish, being a good preacher and a careful and wise pastor.

FIRST WELSH CONGREGATIONAL CHURCH OF HYDE PARK, BETTER AND MOST POPULARLY KNOWN AS THE "OLD WELSH CONGREGATIONAL CHURCH"

In 1858, several mines were opened on the West side of Scranton, and the Welsh people came flocking into the city from Wales; this influx led the numbers who had gone to Providence to believe that it would be expedient for them to have a church building nearer home and to have a place to welcome the people who were coming from their native land to them; so they decided to hold services on the West Side, known at that time as Hyde Park. Their first place of worship was a rented or a borrowed one, which had been used either by Unitarians or Universalists and which had come into the possession of the landowner, though the school directors had some claim on it, and granted the use of it to the group that wanted it for religious purposes. It stood across the street from the present Welsh Congregational Church building, on South Main Avenue. The group that started the church was eighteen in number. Some of them brought their letters from the church at Providence, and others who had left the Mifflin Avenue church without letters were received in the regular way, and the church was organized. The following ministers officiated: Revs. E. B. Evans, Pittston; Lewis Williams, Carbondale, and Daniel Daniels, Dundaff. Many of the dispersed ones came to the new organization during the services, so that it was fifty strong at the close. The young church increased so rapidly in numbers and strength that they agreed to call Rev. E. B. Evans to become their pastor. He accepted and was pastor of both churches for several years. Their building very soon became too small, so that they were obliged to add to it, and make other necessary improvements. In January, 1859, public services were held for its dedication. In 1863, the most distressing period in the history of the country, that of the Civil War, the trustees, Thomas Eynon, David Pembridge, Thomas Carson, Daniel Davies, William Bowen and David T. Richards were instructed to buy, on behalf of the church, two lots on the other side of the street, which is the ground on which the church and parsonage stand at present. Plans were drawn and adopted, and before the end of the year 1863 the foundation was laid, but owing to various difficulties the building was not completed until early in 1866, when it was dedicated with ceremonies befitting such a temple and occasion.

In 1871 Rev. E. B. Evans resigned, and for nearly three years they were without a regular pastor. At last they agreed to invite Rev. D. Dyfri Davies, a young man who received his training at Carmarthen College, and had just been ordained at Llanybri, Carmarthenshire, to become their pastor, but rather than remain in Wales he accepted the call tendered him and came over in due time to take charge of this church. He was too diffident to do justice to himself. After preaching on the Sunday to such a congregation as was attending the church at that time, and conversing with several of the leading members and listening to them speak in the week night services, he modestly asked permission to withdraw his acceptance of the call, giving as his reason his inability to lead such a large, talented congregation. Seeing that he was really timid and embarrassed, they graciously granted his request. At the time a new Congregational church at Edwardsville was seeking a pastor. He went there and was the first minister of the church that is now known as "The Edwards Memorial Church." The church at Hyde Park, consequently was pastorless again for nearly two years, when a call was extended to Rev. E. R. Lewis. He accepted, but was not a success, and departed within two years. For another year they were without a pastor, when they gave an invitation to Rev. Lot Lake, of Mahanoy City, a man of strong mental faculties, and a good, effective preacher. In 1882, during his ministry, the church gave letters of dismissal to sixty-six members of the young people to organize an English church, the first English Congregational church in the valley, which is today known as the Plymouth Congregational church, the strongest church of our order. As a token of good will, on their departure the Mother Church gave them five hundred dollars to help secure a building in which to worship. Mr. Lake's ministry lasted between six and seven years. The church again remained pastorless for six years, and yet it was thriving and prosperous under the direction of the able leaders of the church and visiting clergymen. In January, 1891, Rev. David Jones commenced his labors in this field. He came with splendid testimonials as a good preacher and of unblemished character from New Quay, Cardiganshire, South Wales. "Of all the ministers up to the present (1905) he has had the longest pastorate and the most successful and influential. During his ministry the church has lost many of the older members in death, but the church is as strong numerically as when he became its pastor. He has been able to keep the children from drifting away, and only a successful minister can accomplish this. He has won them to be useful members of the church in connection with the music, Sunday School, Christian Endeavor Societies, Senior and Junior, and the largest Loyal Temperance Legion in the city. During his ministry the Sunday School has conducted a very popular, successful Eisteddfod on New Year's Day for many years. It has been profitable and interesting to all lovers of music and literature. The success of the Welsh churches in our country depends largely in these later years on being able to retain their grip on the children, which we have done in a very large measure. The vernacular is preparing to leave our sanctuaries as the elderly people are called home one by one, so that it is wise to encourage the young to take an interest in church work in the language which they are able to speak and understand, in order to continue the duties so nobly performed by their parents and ancestors in the past. The present work of the church in renovating and beautifying this building manifests our faith in the future and our interest in the rising generation. It means thousands of dollars of expense, and it is done in view of the coming years when the children of the present will be parents and leaders in this church and city." The passage enclosed in quotation marks was written for the rededication of the church, December 11, 1905, by Mr. Daniel J. Evans, one of the ablest laymen and officers of the church. Mr. Roger Evans, another historian of the church, read his chapter of the past, and said of the minister. "Since 1891 Mr. Jones has continued to look after our spiritual interests. During his pastorate peace and prosperity have reigned among us, and our prayer is that Providence wills that his stay with us will be for many more years, and that the blessing of the Lord be upon him and his family and our church."

The Congregation was out of their building for fourteen weeks during the time that it was being renovated in 1905. The high steeple that had adorned the front part of the sanctuary since its erection in the sixties, had to be taken down, as it was considered unsafe, and the strong winds of fifty years and more seemed to have weakened it somewhat, so that the authorities deemed it wise to lower it in order to avoid possible damage. The pulpit and altar were also changed, and the interior and exterior painted. With a view to closing his ministry, at the end of 1919, Mr. Jones gave three months notice of his intention to leave after having labored twenty-nine years in this field. Though his resignation was rejected by a large majority, he thought it wise to adhere to his decision, and left the church after preaching the last Sunday of the year, morning and evening. On the following Sunday, the first in 1920, he commenced as pastor of Miner Congregational Church, some eighteen miles southeast of Scranton, in Luzerne County, the call to which was extended him three months prior to the termination of his labors at the Old Congregational Church. After Mr. Jones left, the church was supplied by many ministers until they decided to call Rev. Thomas J. Jones, of Gomer, Ohio, to become their pastor. In 1922 he took charge and faithfully served them for seven years. During his incumbency extensive alterations were made in the basement, which was converted into a large room for use in week-night services, class rooms for Sunday School use, and a model kitchen for the use of Ladies' Aid. In the auditorium a pipe organ was installed, the choir loft and pulpit were altered, and a modern parsonage was built on the vacant lot adjoining the church building. In February, 1929, Mr. Jones left to take charge of an English Congregational Church at Middletown, N. Y. For almost two years the church was pastorless, but had its pulpit supplied by ministers of all denominations, near and far. At the beginning of 1931 Rev. John Lewis, M. A., Ph. D., a native of Wales, who had supplied important pastorates in the largest cities of England and Wales, was in Toronto, Canada, supplying a bilingual church. The church came to know of him through correspondence, and he was asked to preach a few Sundays and visit the city. The outcome of it all was that Dr. Lewis is the pastor since March, 1931. He is a first-rate scholar and preacher, a gentleman and Christian, and his conduct and character are above reproach. We hope his stay will be long and his labors will secure the co-operation of his parish so as to maintain the high standing of the church in the years past. This church has had the privilege of sending forth young men from its midst who have served the church and Kingdom of God for many years, and have won for themselves a good report. Probably the first was Rev. Richard Powell, who has devoted fifty-four years of service to our Blessed Master, and has recently retired to come home to the church of his young manhood after a long day spent in the ministry. Rev. John L. Evans, who was brought up in Taylor, preferred to commence his career as a preacher in this old church. He also has retired from the pastorate, though hale and hearty, and ready to serve when he is needed. Rev. Rhys R. Lloyd, D. D., started in this church, and has made an enviable record for himself as a Greek scholar and teacher in some of our leading Universities and Chatauquas, and has been in demand as a lecturer for years. He is also the author of several hand-books on critical theological questions. Rev. J. W. Davies is one who went forth from this church, and has done well in the ministry. Like others in and around the coal mines, he struggled hard to qualify himself for his life's work at Marietta, studying during the college year and working the holiday seasons. He graduated, and afterwards took a post graduate course of training at Chicago. Mr. Davies has held important pastorates since, and is at present pastor of a Congregational Church at Sidney, N. Y.

SCRANTON
TABERNACLE CONGREGATIONAL CHURCH,

This church was organized by 103 members that left the First Church for certain reasons that need not be enumerated even if we were familiar with the conditions. In arranging for the organization they proceeded in a Christian and Congregational method. They sought the opinion of the quarterly conference of the valley, when their plans were approved. This was on a Saturday, June 12, 1886. The representatives returned home and announced a service to be held the following day, Sunday, June 13, at Mears Hall, South Main Avenue, and Rev. Edmund Probert of Olyphant, preached for them morning and evening, being assisted in the evening by Rev. T. Cynfelyn Benjamin. The church was formally and officially organized on Wednesday, June 23, 1886, at the same hall, when the following clergymen took part in the afternoon service:—Revs. Edmund Probert, J. Gwrhyd Lewis, Wilkes-Barre; E. R. Lewis, Parsons; T. C. Edwards, Kingston, and J. W. Morris, Plymouth. In the evening a meeting was held to congratulate the young church, in which the following took part:—Rev. J. W. Morris, J. Gwrhyd Lewis, Theophilus Davies, Miners Mills; D. J. Jones, Alden; W. H. Howells, Taylor; E. Probert, R. Foulkes Jones, C. M., Scranton; B, I. Evans, and T. Cynfelyn Benjamin, Hyde Park; G. Roberts, Dawn, Mo.; Mr. Evans, Gower Road, South Wales, and a few of the church members.

On June 27 the members met in a body to complete their organization by electing officers, committees and arranging other essential matters.

October 25, 1886, they purchased a lot on South Hyde Park Avenue, Scranton, and on April 10, 1888, the trustees in behalf of the church, signed a contract to erect their present house of worship, and Sunday, March 10, 1889, the building was dedicated for worship with a solemn and impressive ceremony by the Rev. Daniel Daniels, Dundaff.

On March 10, 1887, Rev. D. P. Jones (Dafydd o Went) commenced his ministry as their first pastor. He came to the Tabernacle from Morris Run, Tioga County, and a reception was given him and his family April 12, 1887. Exactly sixteen years from the day of opening their house of worship, Rev. D. P. Jones, their pastor, died March 10, 1905, after an illness of over a year; having served the church faithfully for eighteen years, with the exception of one month. During the year 1905 the front entrance of building was remodelled and the spires finished, and on Sunday, September 3rd, 1905, special services were held to mark the real completion of their temple.

December 6 of the same year a unanimous call was given Rev. W. R. Edwards (Glan Llafar), Granville, N. Y., to become their pastor, and on March 25, 1906, he commenced his labors among them, and his installation took place June 24, 1906. Mr. Edwards served the church and congregation with fidelity until his health failed him some six months before the end came, but he continued to preach within six weeks of his death, which took place February 23, 1921. Public service over his remains were held at the church where he had served as pastor for fifteen years, and his body was laid to rest at Dunmore Cemetery, a suburb of Scranton.

Their next pastor was Rev. J. Glannant Morgan, Ph. D., who came to them from Maquoketa, Iowa. Mr. Morgan visited them in the summer of 1921, and preached for a month, the result was a call; his reception was held July 17, 1922. During the last year of his ministry the church installed a very fine pipe organ to assist in the praise of the sanctuary, which was dedicated with fitting exercises on June 28, 1927. Mr. Morgan left for Cleveland, Ohio, June, 1927, to become pastor of Jones Road Congregational Church. In September, 1928, Rev. Owen Jones was called from Slatington to be their pastor, and left in July, 1931, to become minister of the Puritan Congregational Church in the north end section of Scranton. In January, 1932, Rev. Clarence J. Bradbury commenced his labors here, and was installed by Council on February 8, 1932; in the evening, a public service was held, in which the following persons took part:—Revs. J. H. Hyde, F. H. Pascoe, John Roberts, J. W. Hill, Enoch Hughes, John Lewis, M. A., Charles W. Carroll, Richard J. Williams (Pres.), representing the cleric of the West Side, and Mr. S. J. Phillips, the Tabernacle Church.

SHAMOKIN, NORTHUMBERLAND COUNTY

This place is situated on the Lehigh and Northern Central R. R., about twenty miles East of Sunbury, and eight miles West of Mount Carmel. The Congregationalists commenced a religious service here in 1863, and organized a church July 27, 1864, in a hall on Sunbury Street, for which they paid rent of twenty dollars annually, until they erected a frame building on Rock Street, in which they worshipped for some time. Desiring a change of location, a lot was procured on Grant Street (the present location) where in 1870 a frame building was erected; which in 1896 gave place to the present substantial brick edifice. Mr. Hugh Owen preached unto them for a short while; after him Mr. H. C. Harris came to them from Broad Top, whom they ordained to be their minister December 12, 1864. Officiating ministers were Revs. J. E. Jones, Minersville; Daniel D. Thomas, St. Clair, and Thomas Pugh, Summit Hill. Shortly after he was made minister, he left them, and settled at Shenandoah. After Mr. Harris went away they had no permanent pastor for several years. Rev. Thomas Rees, Ashland, preached monthly unto them for a long period, then Rev. William Thomas, Shenandoah, had charge over them, and went there every month until he was called to his reward. When Rev. D. Todd Jones settled at Shenandoah he went also to them monthly to preach. In the month of November, 1875, they united with Mount Carmel to invite Rev. D. T. Davies to become their pastor; he came in December, and was successful for some years until the membership grew to be 40 and the Sunday School had on its roll 86 names. Since then the following ministers among others served the church, we are sorry that we cannot be certain of the order nor the period they stayed: Revs. W. Whitby, Morlais Hughes, David Davies, Isaac Thomas, James Williams, W. Tudwal Williams, William Williams; the present pastor, Rev. T. E. Richards settled here in May, 1927.

SLATINGTON

The Congregational Church at this place was commenced March 14, 1852, in a log house, the property of Mr. Robert W. Roberts, that came to Slatington from Llanddeiniolen, North Wales, some years previous. At first they joined in to worship with the Calvinistic Methodists, but they soon found out that it was better for them to separate, so they asked for letters of dismissal, which were granted them. In the group there were seven men and several women, and they left to organize a Congregational Church.

One of the seven brethren was an ordained minister, Rev. Griffith Samuel, who became their first pastor, but left ere long to go to South Bend, Minnesota. Then a Mr. Pugh, a preacher from Allentown, came once or twice in the month to preach for a short while, but he left for some place unknown to us. He was followed by Mr. T. G. Jones (Tafalaw) from Wales, who was ordained to be their minister, but he also left them and went to Coal Valley, Illinois. The next who came here was a man by the name of Elias Owen, a native of Llanrug, North Wales; he worked in the local slate quarries, and was ordained in this church, but failed to make a success as a minister, and returned to work in the quarries of Granville, N. Y., and West Pawlet, Vt., until he died. In spite of what seemed to be unfortunate they built a place of worship in 1859, and paid for it in due time, and in the same year the church was received member of the Gymanfa. In 1883 they built their second edifice on the corner of Fourth and Franklin Street, which is their present place of worship. We remember periods of prosperity in the history of this church, when their convenient pleasant sanctuary was comfortably filled when services were held, with strong men and women interested in its activities. There were good intelligent leaders among them, who were filled with a desire to associate with the fellow members of other communities in the quarterly and annual convocations of the denomination. They have royally entertained the Gymanfa several times during the past forty years, when large congregations attended all the public services, while the reception and welcome given visitors and representatives of our churches and pulpits were hearty and sincere; the other two Welsh churches in the town joining with them to open their sanctuaries and homes to entertain us. We are sorry that business conditions, especially the slate industry for many years past has interfered with the church and town, there being no immigration from Wales to the quarries, while the descendants of Welsh parents become Amercanized in language and customs. In addition to the ministers already referred to, the following have played their part in the history of this church. We cannot be certain of the order nor the length of service rendered, but will endeavor to do justice to all according to the data at hand.

1. Rev. William Tudwal Williams. See elsewhere.
2. Rev. William Davies came from Llaniestyn, North Wales. Installed Good Friday, 1907.
3. Rev. James Williams. Elsewhere.
4. Rev. W. M. Davies. Uncertain of his record.
5. Rev. I. T. Williams. Elsewhere.
6. Rev. B. Gwernydd Newton. Elsewhere.
7. Rev. Robert L. Williams; went to Ohio, thence to Minn.
8. Rev. John A. Pritchard, went to Williamsburg, Iowa.
9. Rev. Owen Jones. Elsewhere.
10. Rev. B. J. Williams, present pastor; commenced his ministry in 1930 and is still there.

SUMMIT HILL, CARBON COUNTY

Welsh preaching was commenced in this neighborhood in 1849, and the church was organized in 1851. The church building was erected in 1852 at Summit Hill. The first deacons were John Morgan, Lewis Evans, and Daniel J. Evans, and the first minister was Rev. J. M. Thomas, then followed in succession—Revs. William Thomas, John E. Jones, Thomas Pugh, Tafalaw Jones and Velindre Jones; then the first named minister returned for some time. The second building for this church was erected at Ashton, known now as Lansford, and dedicated December 31, 1864. Ministers serving:

J. E. Jones, St. Clair; H. C. Harris; E. B. Evans, E. R. Lewis, and the pastor Thomas Pugh. Two churches have branched out of this one, the Welsh church at Coaldale, which has become English many years ago, and the English church at Ashton, known now as Lansford. The minister preached in both languages, and was pastor of both churches at Lansford for some time. The Welsh Church has a convenient parsonage on the same lot as the church. Membership in the two churches in 1873 or 1874 was in the neighborhood of 200, while on the roll of the Sunday School there were 230 names.

The last pastor the Lansford Welsh church had was Rev. Fred Teilo Evans, who ministered unto them until the day of his death. The English church since its organization, or at least in a few years after its formation, has grown to be a strong influential church, having a fine church building on the Main Street of the town, while the Welsh church is steadily growing weaker from year to year, as the result of the calling home of the staunch faithful loyal members of many years ago, and the tendency of their children and grandchildren to become identified with English churches and societies.

It is interesting to record that the church some years ago, though numerically weak, took upon themselves to celebrate the seventy-fifth anniversary of its organization, though not even one member of the original group was living to witness the ceremonies, the last one having died about a year before the meetings were arranged; she was the late Mrs. Abigail Richards. The committee nominated to arrange the program and prepare the Diamond anniversary were Ben Thomas, Mr. and Mrs. Edward J. Hughes and Mr. and Mrs. Fred Gilmore. The day selected was December 6, 1923, and the ministers invited were two of the oldest pastors of the Gymanfa, namely, Rev. David Jones, D. D., Scranton, and Rev. T. C. Edwards, D. D., Edwardsville. Preaching services in English and Welsh were held morning and evening, and the friends that came together filled the sanctuary once more, as it was the rule in years gone by, had the "hwyl" in singing the old familiar hymns and tunes of long ago. The afternoon meeting was of a miscellaneous kind, Rev. John Hyde, English Congregational minister, a Lutheran pastor, and the Rev. Mr. Nicholas of the English Presbyterian of Summit Hill, were present to take part in the program. A report written by Mr. Daniel J. Evans of Scranton, of the condition of the church fifty years ago, which was published in a Welsh newspaper, was preserved and brought to the meeting and read. A fine address of reminiscences of by-gone days was given by one who was brought up in the church and has been interested in the history and the finances of the church for almost forty years, namely, Attorney W. G. Thomas then, but now the Hon. Judge W. G. Thomas, holding court at Mauch Chunk, though living among his compatriots at Lansford. A poem of Salutation was sent by one of the active women of long ago, now living and busy in the service of the sanctuary at Philadelphia, the well-known Mrs. Susan John Mills. Children of the late loyal members, Mr. and Mrs. Meurig Aman, who live in Scranton, sent a bouquet of flowers to adorn the pulpit in memory of their parents; also a basket of flowers by Mr. Josiah Davies, a letter was read from Walter Jones, Follansbee, West Virginia. Solos were rendered during the services by Mrs. Tom Jones, Miss Marion Williams, Wilkes-Barre, and Mrs. Mary West McLaughlin. Curios of former days were on exhibition in the church, consisting of Sacrament utensils, offertory plates and baskets, the bell that was used in the Sunday School and the Welsh Bible and Hymnal, that were actually used by the first worshippers of this church. The organist of the day and at all times was Mrs. Edward J. Hughes, the daughter of the late and most probable the last pastor, Rev. F. Teilo Evans; she and her husband take particular care of the sacred things of the temple as did Obed-Edom of the ark, the sacred chest when it rested at his home.

TAMAQUA, SCHUYKILL COUNTY

This town is on the banks of the little Schuykill river, about 25 miles east of Pottsville. Welsh people were working in this neighborhood some years before a church was organized here. Mr. Thomas J. Jones was accustomed to preach occasionally to them, and in 1847 they decided to organize a church, and it was done according to the order and form of the Congregational policy, because the majority were such. They congregated together at first in a school house, but they soon felt that they should have a better and more convenient place to assemble, so they decided to erect a building of their own at the cost of $795.00, and it was dedicated July 22, 1847. The services were conducted by the following ministers:—Revs. W. Jones, Pottsville; R. R. Williams, Minersville; T. Phillips, Pottsville, and Daniel Daniels, Beaver Meadow. When the church was organized on November 25, 1847, the following took part: Revs. T. J. Jones and R. R. Williams, and when

Rev. T. J. Jones was installed as their pastor, Rev. Daniel Daniels, Beaver Meadow; Lewis Williams, Carbondale; S. A. Williams, Dundaff; John Williams, New York City, and W. Jones, Pottsville, took part. On the first Sunday and Monday in March, 1855, the Rev. W. Thomas, Llandysilio, South Wales, was installed pastor of Tamaqua and Summit Hill; services were held in both places. At Summit Hill meetings were held Saturday evening, when Rev. J. Jones, Belmont, and D. Rees, Beaver Meadow, preached. Sunday morning, Rev. J. B. Cook conducted the installation service, he preached to the church, and Rev. R. R. Williams, Minersville, to the pastor, and at 2 P. M., Jones, Belmont, and R. R. Williams. In the evening, J. B. Cook and D. Rees preached. On Monday the services were continued at Tamaqua by the same brethren at 10 A. M., 2 P. M., and in the evening.

Rev. D. E. Hughes was ordained pastor of the church in 1869, and as far as we are able to find out he was the last minister; the church grew weaker from year to year, until about 1880 we find no report given of its activities. The doom of this church was settled when Welsh ceased to be used in its religious services, because the trustees in behalf of the church signed an agreement that the land was leased or given them for Welsh religious purposes, and when they were unable to conduct services in the vernacular, the land with all its improvements reverted to the original owners. They had erected a fine house of worship on the lot, and also arranged a burial ground surrounding it, wherein many of their relatives and friends were buried, yet because of lack of vision or wisdom, or both, in accepting such conditions they had to yield this sacred spot with all the hallowed experiences and associations connected with it. This is one of the many sad sights we have witnessed in the transitory period of the last forty and fifty years. Shrines had to be abandoned, because we could not continue services in Welsh, and we had no right to use any other language, property became dilapidated, windows of the former temples made target for stones, walls torn down, and burial places became grazing ground for domestic animals of the neighborhood. Several descriptive passages of Scripture have become literally true in the history of many of our former places of worship. People and cattle have trodden down our sanctuaries. The stones of our temples have been poured out in the top of every street, and no vestige left because our well meant pioneers and builders had no proper vision of the future.

TAYLOR, LACKAWANNA COUNTY

Taylor, called some years ago Taylorville, lies some two miles and a half south west of Scranton. A Congregational Church was commenced here in the year 1868. For a few Sundays, the Baptist friends worshipped with the Congregationalists, but they soon came to the conclusion that it was better for them to have a place of their own. A Sunday School was held at the home of Mr. David F. Davies, and at the beginning numbered 17. In December of 1868, they were given the loan of one of the English churches of the town. For some time, it was a great struggle to keep the services going because the Welsh were scattered here and there; some went back to Wales, others went West, and other directions that there were only three members left there at one time able to conduct a religious service, namely, David F. Davies, Alfred Hatton and Mrs. Rogers. The three took part in every service, and the most capable of the children and youth were called to be assistant teachers in the Sabbath School. The seniors interested in these services were members of the First Welsh Congregational Church of Hyde Park, and would attend monthly the communion at their home church. When the mines revived and the population increased, they decided to ask the consent and cooperation of the church at Hyde Park to organize a church at Taylor. This was cheerfully granted them, and the church was incorporated in April, 1870, by Revs. E. B. Evans, David Parry (Dewi Moelwyn) and D. Davies of Pittston. The charter members were David F. Davies, John P. Griffiths, deacons; Alfred and Jane Hatton, William R. Jones, David Edwards, James and Elizabeth Howard, Margaret Evans, Celia Rees, Thomas Evans, and a few others who brought their letters from various churches. They soon left the church that was loaned them and hired the "Depot Hall." In this period, they were ministered unto by two young men who were members of the church, namely, J. Gwawrfryn Evans and R. W. Jenkins, and occasionally by Revs. E. B. Evans, Hyde Park, and William Jenkins, Jermyn; John R. Williams, Pittston, and George Hill, Nanticoke. The church and congregation increased until they were compelled to move again to accommodate the people, this time, they settled down in the "Odd Fellows Hall." In this, as well as in the other Halls the Lord smiled upon them when they had some services that will never be forgotten this side nor the other side of the grave. The Lord blessed abundantly the labors of His people that in June, 1873, they had a fine temple ready to be consecrated which cost them five thousand dollars.

In the dedicatory services, the ministers of the Quarterly Meeting took part. About a year before the opening of the sanctuary, Rev. D. T. Davies came to be their first pastor. He labored very energetically to solicit funds to pay their indebtedness. In 1874, some unpleasant clouds appeared in the atmosphere of the church that darkened its horizon for some time, and it grew darker for a few years, but fortunately these threatening signs were scattered, and the fold, that was disturbed and the sheep that were dispersed were brought back, when peace and harmony were restored. A number of ministers have shepherded this flock since then for varying periods. The majority of them will be noticed in another section according to the information we are able to glean of them. The first that followed Rev. D. T. Davies was Rev. John F. Humphreys. He came here from Ohio in 1882, and left for New York State and later became united with the Presbyterians. We are not able to give particulars of the closing days of this good brother. Then came Rev. R. Richards in 1886 from Ohio, and left in a short while for Wales. (See elsewhere). After his departure, Rev. T. Gwernogle Evans came on a visit to this country from Wales, and while here was invited to the pastorate in the beginning of 1891, then left in about a year's time for Granville, N. Y. (See elsewhere). In 1893, Rev. Ivor Thomas was called from the church at South Wilkes-Barre to take charge of them, and remained for many years doing fine work here, then he left for Bangor, Northampton County. Then Rev. J. Crwys Evans from Wales came, and after a brief stay returned to the land of his birth. Rev. D. Ffynab Davies followed him for a short while. Rev. T. A. Humphreys, who had for some years been pastor of Plymouth English Congregational Church, Scranton, was called, who on account of ill health and failing eyesight had to give up the ministry; he and his wife moved to Oberlin, Ohio, for the sake of their son Anthony's education. The next brother to be invited here was Rev. J. Myrddin Jones. He came here after serving two parishes in the state of New York; one in a Welsh settlement at Nelson, the other in a real American one at Briar Hill near the St. Lawrence River. He and his wife labored faithfully together for some years, in the building of the church, Sunday School and young people and children's services; they were not hampered with children of their own, that they were able to give extra attention to other people's issue—Mrs. Jones having had experience in mission work previous to her marriage. They left Taylor for Mahanoy City, and at the close of their labors there, they went back to their native land to serve the

Master. His successor was Rev. D. Jeffrey Thomas, who came from Akron, Ohio, and left after a brief pastorate to Nelson, Madison County, New York.

In 1920, Rev. William Tudwal Williams came from Shamokin, and spent five years here, when on account of impaired health he resigned, and went to Scranton to rest, expecting in time he would be able to resume his work as preacher and pastor. (See elsewhere the result).

On January 1st, 1927, Rev. W. J. Hill commenced his ministry here, and was installed the following month with appropriate services. This was his first charge, though he had been preaching for years as a licentiate in Wales, and had preached pretty regularly since his arrival in this country. He proved well fitted here. Soon after coming, he and the people undertook very unitedly and harmoniously to renovate the church building by decorating the interior and putting new windows in the auditorium; mostly memorial to the faithful ones that had been called home some years past, donated by the surviving relatives; new pulpit furniture given by the family of David X. Lewis, a communion table by Robert M. Roberts in memory of his beloved wife, and a fine painting of the Good Shepherd, that adorns the rostrum in remembrance of Mrs. Mary Llewelyn, painted and given by her son. Some needed alterations were made some years prior to this on the original edifice, which included a new entrance to the church and the church parlors, and a fine parsonage for the pastor built next to their church building, so that this organization has now a finely equipped property for the use of pastor and the church. Rev. Mr. Hill left after serving the church for almost five years to become the pastor of the English Congregational Church of West Pittston, September, 1931.

WANAMIE, LUZERNE CO.

This place was known in former years by the name of Newport, but inasmuch as another village or town was called by this name, causing some trouble in handling the mail they decided to change it, and in November, 1871, the new name was adopted, it was chosen because of its flexibility. It is supposed that Wanamie was the name of a noted lady of one of the Indian tribes that had been dwelling and roaming through the Wyoming Valley at an earlier period. Welsh people began to congregate in this district about 1867. Some of them were familiar with religious services in Wales, and anxious to introduce and enjoy the same in wild America. In the year 1869 they commenced to hold services in a dwelling house that was given them free of rent by the owners of the coal mines. Mr. Lewis D. Davies, later of Straitsville, Ohio, was one of the leaders in the movement at Wanamie, and continued to be a true disciple of the Master in other places. In the year 1870 a Congregational Church was organized here by Revs. J. Pentyrch Evans, Plymouth, and David Davies, Pittston. Sixteen was the number of communicants at that time. In 1872, Mr. D. E. Davies, one of the members, was asked and encouraged to commence to preach to them, and on March 21, 1874, he was ordained to be their pastor, and continued to be so for a number of years. Mr. Davies gave his services free to the church and maintained his family by being employed in the store that was connected with the mines until 1877. The officials of the mines objected to have his time divided between the store and the church, they insisted that he should leave the store or the pulpit. He conferred with his family, his fellow members and his God on this question, and he came to the conclusion that he would consecrate his time and talent to the Gospel Ministry. For short periods he was followed by Revs. W. H. Howells, D. J. Jones, O. R. Owens and others.

WILKES-BARRE
FIRST CONGREGATIONAL CHURCH

In the records of the Gymanfa held at Carbondale, June 1842, a resolution was adopted commmending the efforts of Rev. Thomas Pugh to seek a suitable place to build a church edifice for the Congregationalists to worship God in the city of Wilkes-Barre, and a promise was given willingly and earnestly to help him in his enterprise as far as conditions permitted within the bounds of decency. It seems that his endeavors proved futile, at least, we do not find any reference to his project nor anything done, until we find friends agitating to organize the present church.

We discovered that the First Congregational Church of Wilkes-Barre, known also as the Hill Side Congregational Church, was organized in the year 1869. Their first meeting place was the school house near the corner of Northampton and Empire Streets, then and now known as "The Empire," in which they continued to convene until they built their own, on the site on which the present church stands on Hill Street in 1872. Their charter was granted to the first board of trustees, namely, Morgan D. Davies, William J. Jeremy, Richard George, Lewis Anthony, Shadrach Roberts and Samuel

Jones on October 31, 1878. The growth was steady and satisfactorily until a desire came to a number of members who were residing in South Wilkes-Barre, known as Rolling Mill Hill, to sever their connection with the First Church and organize another Congregational Church on Parish Street, known at the present time as the Second Church of our order. Convenience was the prime motive of this desire, because of the distance the people in this neighborhood had to walk to attend services at the Hill Side Church. This was done in an orderly and harmonious way, but the separation, though justified by its subsequent history, materially weakened the first church to such an extent that we hardly think it has regained its strength and number to the present day.

On August 20, 1914, the church met with a great misfortune in the destruction of their building by a cyclone that visited the city, it was the one building of many others that were totally destroyed, it had to be razed to its foundation and was rebuilt the following year, and dedicated December 1st. Suitable services were held at the laying of the corner stone, which was done by deacon Evan Williams, also at its dedication, though we are sorry to be unable to record the particulars. The pastor of the church at the time was Rev. J. M. Pritchard.

The first pastor that served them was Rev. T. Cynonfardd Edwards; he came here in February, 1872, from Mineral Ridge, Ohio, where he was ordained a few years previous, and he remained with them until he went to Edwardsville, where he tarried to the end of his life (See the Biographical Sketches). He was followed by Rev. J. Gwrhyd Lewis, who came from Wales in 1880, and returned to Wales in 1892, where he ended his labors at Tonyrefail, Glamorganshire. (See elsewhere). Rev. Richard Lloyd Roberts who went from this valley to Mahanoy City and Youngstown. Rev. John B. Davies came to this church in 1907 and served to 1909. Rev. Thomas J. Evans, 1910 to 1911. See another place. Rev. J. M. Pritchard, 1912 to 1919; he came from Nelson, Madison County, New York, and remained here for seven years, then returned to the place he came from. (Further notice of him elsewhere). Rev. J. B. Davies came here the second time 1921, and has spent eleven years with them, and he is going on strong at the present writing. (See Biographical notices). To this church came the honor of entertaining the last meetings of the Gymanfa in April, 1931. There may be several names in relation to this church that should be mentioned in this story, but owing to the lack of particulars, we are not able to record them. One of the outstanding personalities is Mrs. Rees Meredith, who has been recognized as a lay preacher by the church, and the quarterly meeting of the district for several years past, and has rendered valuable service to the church in being its capable organist for many years, also the leader and instuctor of the Juvenile choir that has won distinction in the Eisteddfods of the valley.

PARISH STREET CONGREGATIONAL CHURCH

Parish Street Congregational Church, Wilkes-Barre, known also as the Second Church, is situated in the southern part of the city. This organization is an outgrowth of a desire on the part of a band of worshippers who were members of the First Church of the city, who with their families resided in this section of the city, then known as Rolling Mill Hill. On a bright Sunday afternoon in July, 1882, those interested in the forming of a new church, met in the Moyallen Street Public School house and organized a Sabbath school, and the first offering taken amounted to the surprising sum of Eighty Dollars ($80.00), and the enrollment was found to be in the two hundred mark. The enthusiasm was so great that on the following Sabbath it was decided to conduct services so the first praise and prayer service was held in the evening of that day. Services were continued thereafter in the school house for one and a half years, when an application was made to the Court of Common Pleas of Luzerne County for a charter, which was granted. Following this, steps were taken to secure a suitable site on which to erect a house of worship, and through the efforts of Mr. Idris L. Lloyd and Mr. James Herring the plot of ground on which the present edifice stands was purchased. The erection of the building was promptly commenced, and when completed it was dedicated to the service of God on Sunday, December 24, 1883, and the following ministers of our denomination taking part—Rev. Lot Lake, J. Gwrhyd Lewis, Theophilus Davies and E. R. Lewis. The work was taken up courageously, so that in the year 1884 the membership was increased considerably by the addition of the members of the Ashley church, which had been recently disbanded. In the early part of 1885 a revival was conducted under the leadership of Rev. R. W. Griffith of Utica, N. Y., which further materially increased the roll. This work was carried on for some time without a minister, but in early 1888 a call was extended to Rev. Ivor Thomas of Brookfield, Ohio, which was accepted and Mr. Thomas became their first pastor, and it extended from May, 1888, to December, 1891, a period of three years and eight months, when he left to take up the charge of the church at Taylor, Penna. They were without a pastor for some time, though the pulpit was filled by worthy servants, the arrangement was not successful nor satisfactory. Finally a call was given the late Rev. W. J. Richards, D. D., in 1898, in conjunction with the First Church on the Heights known as the Hill Side Congregational Church; each congregation to receive one sermon every Sabbath, but this plan again did not prove as pleasant and successful as was anticipated. Dr. Richards himself realized this fact, he being further handicapped in his duties by failing health, so that he severed his relations as pastor of the church in June, 1903, to assume full charge of the First Church, which he continued to do until the time of his death. So this church was left without a shepherd once more, but still worked with the same vigor, believing that some day they would surmount all obstacles. The next choice was the Rev. Henry P. Roberts of Ohio. The call was given and accepted, and he commenced his ministry the first Sunday of July, 1904. He proved to be a man full of energy and zeal, possessed of a progressive spirit, but the task was too great for his physical condition; he being unwell at the time, so they were called to mourn the loss of him as their pastor by death, which occurred in 1905. In spite of these disappointments the congregations were growing larger, that it became evident they would have to enlarge their house of worship, and a meeting of the congregation was called for on a Monday in March, 1910, in which it was unanimously decided to double the seating capacity, a building committee was selected to carry out the plans adopted. During the time their edifice was enlarged and remodelled they were cordially invited to worship with the Welsh Presbyterian and Baptist churches in the neighborhood. At the completion of their building, they took possession of it and resumed the work of the Master with renewed energy, and on the 7th and 8th of April, 1911, dedicatory services were conducted under the able direction of the first pastor, Rev. Ivor Thomas, assisted by the following clergymen: Revs. T. C. Edwards, D. D., David Jones of Scranton; Theophilus Davies, Plains; Dwight Roberts (B.), Wilkes-Barre; E. J. Morris, Willkes-Barre, and Rev. John Hammond (C. M.), Scranton. The dedication of their remodelled church was to those who had labored diligently through many years a day of extreme joy and thanksgiving. During the summer of 1912 a unanimous call was extended to

Rev. W. Glynn Williams of Fairhaven, Vermont, to become their pastor; he was led to accept, and on the first Sunday of December their pulpit was occupied, and in a short time after was duly installed; services being conducted by Revs. Thomas C. Edwards, D. D., and A. E. Ricker, D. D., Superintendent of the Home Missionary Society. The labors of this dear brother were attended with great success; every department of the organization being in a flourishing condition. After serving a number of years in this field he left for Newcastle, Penna. For a long period after this, they were without a regular pastor, but their pulpit was supplied every Sunday, almost without exception, by ministers from near and far. The Sunday School in this church has been very popular and prosperous all these years, with very good attendance, considering the church roll. In 1930 Rev. E. S. Jenkins, who had served our church for a number of years at Martins Ferry was called, and in due time was installed pastor with appropriate services. His ministry is much appreciated having been so many years without a pastor and shepherd. This church takes just pride in stating that it has induced four of its members to enter the Christian ministry, and all doing faithful services for the Master—namely, John Richards, staff captain in the Salvation Army; Rev. Richard Hughes, D. D., who served the churches at Nelson, Rome, Holland Patent, and New York Mills, for a long time; Rev. William Surdival, D. D., who was ordained in Jermyn, Pa., and has served many churches in the States, and Wm. Parry, who is still a member, an officer, and a local preacher in the church. This church has had two organizations since its formation, to whom credit must be given for keeping alive the interest, when possibly other departments were lukewarm. We have referred already to one of them, that of the Sunday School, and the other is the Ladies Aid Society, to whom great credit is due for their excellent financial condition. After writing the preceding cheery paragaphs of this church and the recent arrival of a new minister to lead and labor with them in this promising field, we sincerely regret having occasion to add the following somber fact, that this comparatively young and energetic minister came suddenly and unexpectedly to the end of his earthly career, so as to completely shatter the plan and program that he had arranged for himself and his people. After attending the young people's meeting at the church the night before he and a friend, a deacon of the church, started out early Wednesday morning, May 25, 1932, for a little recreation. They motored out to a creek some miles distant from the city and fished for some time, when they decided to go to another place along the same creek, and as they were moving Mr. Jenkins was suddenly seized with an acute heart attack, and died almost instantly; his friend summoned medical aid, but before doctors arrived he had finished his earthly course. The heart-rending news was conveyed to his wife and family, who became almost distracted with grief. Friends, church officers, and members rallied around them to comfort them, and to make preparations for his burial, which took place on Saturday, May 28. A brief private service was held at the home, and a public service at the church, when the auditorium and even the rooms below were over-crowded with people, amplifiers were provided, so that all within the building were able to hear the solemn service. His body was laid to rest in Mount Greenwood Memorial Park, in the suburb of the city. Further remarks will be found in the sketch of his life in another section of this history.

Other Short Lived Churches

A NUMBER of Churches in our State have had such brief existence that we could almost pronounce them to be still born, it was difficult therefore to find any facts concerning them; comparatively speaking, they were like Jonah's gourd, which came up in a night and perished in a night. We have no desire to find fault with anybody nor anything unless it be with the sectarian spirit that led friends to organize without counting the cost, when another church within a reasonable distance existed; this hurry to build without ample means to meet the expenses was mildly censured by the Gymanfa in a resolution passed to discourage any church to erect a building unless they were able to defray three-fourth of the cost themselves. Oftimes the failure would be brought about by the limited quantity of coal that was to be mined in the vicinity, and the absurdity of erecting three churches of different denominations, when one of reasonable capacity would be adequate to meet the requirements of the whole neighborhood. But we have not been deeper in this folly to say the least, than the other two Welsh branches of Christians, who make up the triad of Welsh speaking churches in the State, that have been guilty of this absurdity; while a community church would outlast the usefulness and influence of three, and would save the unused structures in many localities to become landmarks of these blunders in former years, but Christian churches of all nations are slow to avoid repeating these errors up to the present day. We are pleased to record the names of several churches that failed to live long enough to make history for themselves, but have been fragments of the whole, and as such we append their names:—

Alden
Baltimore, Md.
Belmont
Brady's Bend
Brisbin
Columbia
Duncansville
Frostburg, Md.
Glen Lyon
Horatio
Hastings
Houztdale
Irwin Station
Laurel Run
Lindsey
Lawrence
Newport
Philadelphia
Punxatawney
Richland, N. J.
Tomhicken
Valley
Walston Mines
Wheatland
Williamstown

All these and maybe others were mentioned in the records of the Gymanfa one time or other, as having a right to be recognized, though some were situated in neighboring States.

The Cymanfaoedd from 1838 to 1931.

The Annual Convocations

IN the summer of 1838 the Welsh people interested in religious services, in and around Carbondale were called together to consider the feasibility of holding an united Gymanfa of Baptists, Congregationalists and Calvinistic Methodists; in which it was decided that it would be very desirable, and that it should be held in Carbondale in August of that year, to continue for three days,—the representatives of the three denominations pledging themselves to do their best to secure its success. A committee was appointed to make the necessary arrangements, and to invite the ministers of the above denominations to attend. It was also decided that no one would be allowed to preach in the meetings unless he would subscribe to the orthodox creed of that period. Who the presiding officer was we cannot tell, but the secretary was Mr. Daniel Scurry of Carbondale, a brother to the wife of the late Mr. Thomas Carson, who was treasurer of the First Welsh Congregational Church for many years; but unfortunately these preliminary preparations and announcement went by default, because of some misunderstanding that arose between the superintendent and the miners in the district, when the majority of the Welsh left; so that Mr. Scurry sent notice to the only Welsh magazine published then in America, to cancel the announcement, deeming it unwise under those conditions to attempt to carry out the project. The Baptist brethren called a similar Gymanfa to meet at Pottsville September 12-14, 1838. A third was summoned and held in the church at Broome Street, New York City, where Rev. Jonathan J. Jones, Congregationalist, was pastor. This was the first Welsh Gymanfa held in the city, which lasted over two Sabbaths, and was attended by seventeen ministers of various denominations. But the first Gymanfa, which has a continued existence in which we are directly interested, was held at Pittsburg May 25-27, 1838, and has been consecutively held, year after year save one, until we amicably disbanded to merge with the Wyoming Association in April, 1931, a period of almost one hundred years; the last being held at "The Hill Side Congregational Church," Wilkes-Barre. And it is interesting and worthy of note, that the Gymanfa in almost a century of activities has only two books bearing its records. The first containing the minutes from 1838 to 1909, and the second from 1910 to the last, both in good condition, though the writing varies much in its legibility. The records are complete except the years 1864 to 1870 inclusive, but no reason is given in the following year of the omissions; in another year that of 1902 the Gymanfa was not held because of industrial conditions. Until the year 1846 there was no memorandum book to keep the records, the acting scribe from year to year would send a report to the existing Welsh periodicals of the time, namely *"The Cyfaill"* and *"The American Evangel,"* but when the Gymanfa authorized Rev. E. B. Evans to purchase one in 1845, for which he paid two dollars and fifty cents, several kind amaneuenses undertook to copy the minutes from the printed report of the latter, giving the page and volume in which the proceedings appeared. It may be interesting to know the names of the founders which we append:—Rev. David Davies, Sugar Creek; Rev. Thomas Edwards, Pittsburg; Rev. John Howes, Ebensburg; Rev. John Williams, Indiana County; Rev. E. B. Evans, Pottsville; Rev. R. R. Williams, Minersville; Rev. J. B. Cook, Danville; Rev. Lewis Williams, Carbondale; Rev. Daniel Jones, Bradford.

FIRST GYMANFA 1838

This conference was the first religious convocation ever held by the Welsh people in Pennsylvania, and it was convened at Pittsburg May 25, 26, 27, 1838. It was an united gathering of representatives of Baptists and Congregationalists. The first service was held in the Baptist church on Friday evening at 7 p. m., the devotions were conducted by Rev. T. Thomas, Pittsburg. Sermons were delivered by Revs. David Jones and Howell Powell, Palmyra. Saturday afternoon at 2 p. m., Rev. M. M. Jones, Ebensburg, read and prayed, while Revs. E. B. Evans, Pottsville, and R. Roberts, Ebensburg, preached. In the evening at 7 p. m., Rev. George Roberts, Ebensburg, commenced the service and Revs. D. Thomas (Missionary) and B. W. Chidlaw, Paddy's Run, delivered the messages. Sunday morning at 8 a. m., a prayer meeting was held in the Congregational Church, and at 10 a. m. in the same place, Mr. D. Probert led the devotions, followed by three sermons preached by Revs. D. Jones, Palmyra; George Roberts and R. Roberts, Ebensburg. At two o'clock, Rev. M. M. Jones, Ebensburg, introduced the service, and Revs. D. Thomas and E. B. Evans, both of Pottsville, and H. Powell, Palmyra, preached. At seven in the evening Mr. T. Thomas, Pittsburg, read and prayed, when Revs. M. M. Jones, Ebensburg, and B. W. Chidlaw preached. On Monday at 10 a. m., Rev. B. W. Chidlaw conducted the devotions, and Revs. G. Roberts, Ebensburg, and H. Powell delivered the messages. In the afternoon Rev. D. Thomas read and prayed, and Revs. B. W. Chidlaw and R. Roberts preached. At seven, Rev. D. Jones commenced the service, followed by Revs. D. Thomas and E. B. Evans preaching. This ended a remarkable series of services, and the people departed rejoicing, singing and crying under the influence of the Holy Spirit.

At ten a. m. on Saturday, the ministers and officers of the churches met together for conference, and to hear reports from the various fields. Revs. H. Powell was elected chairman; B. W. Chidlaw, secretary of the meeting. Resolutions passed were as follows:—

1. That we do our best to support the magazine, "Friend from Wales," as long as it is impartially conducted, and has a tendency to benefit our nation as a whole.
2. That we should organize Sunday Schools in our settlements and encourage others to do the same.
3. That we cooperate faithfully in favor of Temperance so as to put an end in every way possible to the custom of drinking spirituous liquors.
4. That we encourage young men of good moral standing possessing talents, to give themselves to the work of the ministry, and we pledge ourselves to help them in their endeavor to gain the needed education, and that we will not consent to ordain anyone void of the necessary training.
5. That we and others, God willing, hold an annual Gymanfa, and that the next be held at Ebensburg, Penna., to commence the Friday preceding the first Sunday of June, 1839.

Signed by Rev. Thomas Edwards (C)
Rev. William Owen (B)
Ministers at Pittsburg.

When writing to Dr. T. C. Edwards in the seventies of this Gymanfa, he relates that in one of the services, while Rev. D. Jones, Palmyra, was preaching, Rev. William Bowen of Pittsburg, stood up wearing his wife's shawl over his head, saluted the minister thus—"Speak louder my boy, there are some here who are hard of hearing." Also that the Gymanfa was very pleasant throughout and ended in a happy vein. Large congregations were present at all meetings.

CYMANFA 1839

This one was held at Ebensburg May 31, representatives of Baptist and Congregational churches being present. At two o'clock Rev. R. Roberts, Ebensburg, led the devotions. Rev. George Roberts, Ebensburg, was elected Moderator, and Rev. Thomas Edwards, Pittsburg, Scribe.

After having cheerful and pleasant reports from the churches, it was unanimously agreed that this annual gathering henceforth was to be in a particular sense that of the Independents, as the Congregationalists were known in those days. The two denominations, Baptists and Congregationalists, commenced in peace to hold the Gymanfa united, and in the same spirit and feeling they agreed to separate. The conference was brought to an end by being led in prayer by the Rev. E. B. Evans (C), Pottsville, and Rev. William Owens (B), Pittsburg. Monday morning, June 2, 1839, two conferences were held; in the Congregational meeting it was decided that the Gymanfa was to be held in Pottsville in the year 1840, and a tentative union was formed by the ministers present, and others that were absent were invited to join by making their wishes known by correspondence.

CYMANFA 1840

This year it was held at Pottsville August 29 to September 6. The visiting ministers were Revs. Morris Roberts, Remsen, N. Y.; Jonathan J. Jones, New York City; D. Williams, Ebensburg; Jenkin Jenkins, Dundaff; Thomas Edwards, Pittsburg, and Lewis Williams, Carbondale. Services were held at Pottsville and Minersville, also at Five Points and St. Clair in the evenings. At the beginning of the services, the leaders and promoters were rather discouraged, but in answer to the fervent prayers of God's people, they received a precious downpour of the Holy Spirit, and when they noticed evidences of the convicting power of the Holy Ghost, they gave an invitation to those who were under conviction to yield themselves to the gracious influences and make confession; a large number responded, until all who were interested in the success of the Gospel were praising and rejoicing, and the result was that 50 people were registered as new converts before the close of the Gymanfa. God's people of all denominations in Pottsville and the adjacent places cooperated in these meetings, and at the end of the series, all converts were urged to choose and join the church of their choice, and the ministers of the various denominations were gratefully acknowledged for their help during the services.

The following ministers joined the union that was initiated (formed) last year at Ebensburg:—Revs. Lewis Williams, Carbondale; Jenkin Jenkins, Dundaff; John Williams, Indiana County, and J. B. Cook, Danville.

CYMANFA 1841

This one was held jointly between Ebensburg and Pittsburg on May 28 to June 8 inclusive.

The ministers that took part in the services at Ebensburg were Revs. George Roberts, Ebensburg; Morris Roberts, Remsen; Jonathan J. Jones, New York City; E. B. Evans, Pottsville; George Roberts, Andover; David Lewis, Ebensburg C. M.; Thomas Edwards, Pittsburg; J. Williams, Indiana, and R. R. Williams, Beaver Meadows. The conference held at Ebensburg was presided over by Rev. George Roberts and Rev. J. J. Jones, New York City, acted as scribe.

Rev. R. R. Williams, Beaver Meadow, was added to the membership of the union formed two years ago. Cheerful reports were received from the churches relative to attendance at Sunday Schools and temperance societies, and peace prevailed in and among all churches. Resolution pledging support to the "American Evangel," a new monthly periodical published in the interest of the Congregational Churches, was adopted.

The conference held at Pittsburg was on June 4th. Rev. Morris Roberts presiding, and Rev. J. J. Jones was scribe. Report of churches was given here also. The order of Odd Fellows was tolerated in the churches, like any other charitable organization, as long as they conducted themselves worthy of the Gospel. An appeal came from the Congregational Church of Cincinnati, Ohio, to assist them in the ordination of Mr. Hugh Hughes. The ministers were asked to seek a suitable place for Mr. John A. Davies, recently of Wales, to serve as pastor. That Rev. J. J. Jones, New York City, be authorized to interest himself in behalf of the conference as to the condition of our churches in Gallia County, Ohio.

That a meeting of the ministers be held in the settlement of Indiana, and that Rev. John Williams be asked to make necessary arrangements and publish the date and place in the "Evangel."

In the public services held here, in addition to the ministers that served at Ebensburg, were Rev. W. D. Williams, Ebensburg; W. Owens (B), William Morgans, C. M., and T. D. Thomas, Pittsburg.

In both places evidences of conversion were seen when a number of new members were added to both of the churches, and a temperance meeting was held at Pittsburg. From these minutes we gather that the Gymanfa was interested in Congregational affairs in New York and Ohio, besides in the Keystone state; at that time, ministers from New York State were present, preaching and frequently acting as officers in the conferences.

CYMANFA 1842

Held at Carbondale from the 17th of June over the 21st. The ministers that officiated during the meetings were Revs. S. A. Williams, Deerfield; J. J. Jones, New York City; E. B. Evans, Pottsville; R. R. Williams, Beaver Meadow; J. Jenkins, Dundaff; D. Jones, Bradford; T. Pugh, Wilkes-Barre; John B. Cook, Danville; D. Davies, St. Clair; D. Daniels, John Davies (C. M.), William Richmond (B.), Carbondale, and the pastor of the church, Rev. Lewis Williams.

The business session was held on June 20, Rev. S. A. Williams, Mount Zion, Deerfield, Oneida County, N. Y., was elected chairman, and Rev. J. J. Jones, New York City, was made scribe.

The brethren Daniel Daniels, Carbondale; D. Davies, St. Clair, and Thomas Pugh, Wilkes-Barre, and the Church at New Wales, known now as Spring Brook, were received members of the Gymanfa. Rev. T. Pugh's endeavor in seeking a suitable place to build a church at Wilkes-Barre, was heartily approved, and was promised help in the enterprise as far as that was possible.

A very hearty approval was given to the publishing of a Hymnal for the service of the sanctuary, to encourage the friends that were contemplating such a project.

It was unanimously agreed that we consider the ordaining of any preacher having no church to labor therein, contrary to the Scripture and the custom of the orthodox practice, and that we will not condone such whenever it will occur. That we send a message to the New York State Conference to call attention to this matter, that we may cooperate to discourage such practices and ask the Welsh periodicals in Wales to make known our position in relation to this question.

According to the written testimony of Rev. Lewis Williams, the pastor, and the report of the official secretary, the preparations for the Gymanfa in material and spiritual directions, the prayers offered and the messages delivered resulted in a "period of refreshing from the presence of the Lord," sinners were convicted and many were added to the membership of the churches in the district.

CYMANFA 1843

Was held in Pottsville and the district from the 29th September over the 9th of October. Ministers that served were Revs. Thomas Edwards, Pittsburg; J. Jenkins, Dundaff; D. Jones, Bradford; Lewis Williams, Carbondale; Thomas Pugh, Hyde Park; R. R. Williams, Beaver Meadows; E. B. Evans, Pottsville; John B. Cook, Danville, and J. E. Jones, Minersville.

Rev. Thomas Edwards was appointed Moderator, and Rev. R. R. Williams, Beaver Meadows, Scribe.

The new members admitted were Revs. John Thomas, Ebensburg; Daniel Williams, Pottsville; Henry Harris, Blossburg; Thomas Jones, Minersville; Lewis Thomas, Belmont, and Daniel Jones, Bradford. In the report of churches, Ebensburg reported a strong religious revival, people by the dozens flocking to the church and to the Savior. Dundaff reported that there were no more people over ten years of age in the vicinity that were not members of a Christian church. Sunday Schools, Temperance, Bible and Missionary Societies were in evidence in many of the churches. Infant Baptism was a question that claimed attention in the discussions at the conference, and Rev. J. Jenkins, Dundaff, was asked to preach on Baptism and to publish the same in the "Evangel." It was decided that the Gymanfa should come into closer touch with the "American Congregationalists," that we may be in a better position to cooperate in matters of importance, and that the scribe be asked to write to the authorities what were the necessary steps to secure this pleasant condition. The truth of the statement in Psalm 133:1 was seen and felt in this Gymanfa. "Behold how good and how pleasant it is for brethren to dwell together in unity."

CYMANFA OF 1844

Was held at Nesquehoning and Beaver Meadows on the 26th and 27th of September in the former, and 28, 29 and 30th in the latter. The ministers that preached were Revs. Lewis Williams, Carbondale; E. B. Evans, Pottsville; D. Jones, Bradford; T. Pugh, Hyde Park, and J. B. Cook, Danville. The officials of the conference were Revs. E. B. Evans, chairman, and R. R. Williams, scribe. In the report of churches, additions were reported in several places, while nothing of unpleasant nature had happened anywhere. Decided to buy a blank book to keep the records of the Gymanfa. This was the first one bought, though they had held annual meetings since 1838. The records were sent by the appointed scribe from year to year, to be printed in the "American Evangel," and some kind soul copied the printed report in this blank book that we have in preparing the sketches of each Gymanfa. The Gymanfa in 1844 anticipated our need in 1931. May their memory be blest for this providential care. The ministers were asked to consult their churches in order to provide an easier way to observe and maintain these annual gatherings, and report in the next Gymanfa.

That we need a new Hymnal, and pledge our support to secure one, in hopes that it will be much superior to the present one.

Rev. R. R. Williams gave a report of his correspondence with the leaders of Congregationalism in New England. This was a pleasant and profitable Gymanfa.

CYMANFA OF 1845

Met at Bradford on the 10th of October, and continued to the evening of the 13th. The announcement was made for the 10th, but being that several of the ministers had arrived on time, they decided to have service the evening of the 9th. The business meeting was held Saturday the 11th at 2 p. m. Rev, Morris Roberts, Remsen, was appointed chairman, and R. R. Williams, Scribe. The brethren present were Revs. Daniel Jones, Bradford; Thomas Edwards, Pittsburg; John Howes, Ebensburg; E. B. Evans, Pottsville; L. Williams, Carbondale; R. R. Williams, Minersville; John B. Cook, Danville; D. Lewis, Blossburg; Thomas Pugh, Pittsburg, and Daniel Daniels, Beaver Meadows. Visitors present were Revs. Morris Roberts, Remsen, N. Y.; Thomas Thomas, Presbyterian, and Rev. Mr. McEwin (Cong.). The reports on the whole were not so cheerful as usual. Mr. John Davies, a young preacher from Bradford, was received a member of the Gymanfa. The reception given the Gymanfa on its first visit to Bradford was all that could be desired, and was an unquestionable proof that the settlement was full of kind and generous people, and when the time of parting arrived we were longing for the time when we shall meet to part no more.

CYMANFA OF 1846

It convened at Carbondale August 28 over September the

First. Moderator, Rev. E. B. Evans; Scribe, Rev. John B. Cook.

Ministers present were E. B. Evans, R. R. Williams, Lewis Williams, Daniel Jones, J. B. Cook, D. Lewis, Pittston; Daniel Daniels. Visitors present were Revs. R. Everett, Steuben; Morris Roberts, Remsen; I. D. Edwards, Floyd; J. J. Jones, New York City, all of New York State; B. D. Evans, Somersetshire, England; J. Thomas, student from Philadelphia, and the local friends, Revs. William Richmond (B.), Carbondale; John Davies (C. M.), Blakely.

That Mr. Benjamin Bowen be admitted to membership of the union. That the new Hymnal, "Songs of the Sanctuary," be recommended to the churches of the Gymanfa as a valuable and useful one. That the sermon of Rev. R. Everett be published in the "Evangel."

The ministers above mentioned took part in the various services, and the universal testimony was "that it was good to be here." The same officers to serve for another term.

CYMANFA 1847

This was held at Pottsville, Belmont, St. Clair, Minersville and Danville. The first service was at Pottsville on Saturday evening, September 25th. On the morrow, Sunday the 26th, services were held in the first four places named, and two ministers were named to visit Danville on the Sunday. The meetings on the Sabbath and Monday evening were held at Pottsville. Belmont Monday evening and Tuesday, then at St. Clair Tuesday and Wednesday; Minersville Wednesday evening and Thursday.

Ministers present and preaching were E. B. Evans, R. R. Williams, D. Daniels, T. Jones, Lewis Williams, J. B. Cook, William Parry, D. Lewis, J. Howes, Morris Roberts and Robert Everett. Ministers of other denominations, who assisted in the services, were J. Williams, R. Williams, E. Samuel (C. M.), William Morgans, J. P. Harris, R. Edwards and D. Evans, Baptist brethren. Received into membership David Lewis, William Parry and Daniel Rees. That the sermons of Rev. J. Howes on the "Millenium," and Rev. R. Everett on "Revival" be published in the "Evangel."

The report of the churches was encouraging throughout; several having experienced an awakening and members added to their roll.

The preaching services were largely attended, and the ministry of the brethren greatly enjoyed.

CYMANFA 1848

This one was held at Beaver Meadow September 15 over the 18th. Rev. L. Williams was appointed Moderator, and Rev. D. Daniels, Scribe. Ministers present were L. Williams, S. A. Williams, D. Jones, T. J. Jones, E. B. Evans, R. R. Williams, Llewelyn R. Powell, D. Daniel and Richard Edwards. The following were added to the membership of the Gymanfa: Revs. Llewelyn R. Powell and John Davies (recently from Wales), Ebensburg; Humphrey Parry, Minersville.

Churches were warned not to receive people into their fellowship without having proper credentials.

That we rejoice to hear of the present condition of our churches, that several were able to erect new temples of worship, and pay for them, one at Bradford, the other at Tamauqua.

At the close of the meetings the scribe wrote in the minutes that they had a good Gymanfa, fair weather, large congregations, lively sermons, attentive listeners, and above all the presence of the Lord. The church had been praying ere the people came together, and continued to pray that the Lord would manifest Himself among us, as a God who delighteth to save, and he hath graciously answered us. The church has been greatly encouraged by this visit of the Gymanfa to Beaver Meadow.

CYMANFA 1849

Was held at Minersville October 13 over the 21st. Moderator, Rev. Ll. R. Powell; Scribe, Rev. J. B. Cook. Ministers that took part in the public services were Revs. L. Williams, S. A. Williams, D. Daniels, William Jones, Pottsville; J. B. Cook, John Davies, Blossburg; Ll. R. Powell, J. Howes, Jones, Tamaqua; E. B. Evans, I. Thomas, New York; Harris (B.), I. Jones (M. E.), Minersville; W. Morgan (B.), R. Edwards (B.), Pottsville, and R. Williams, Minersville.

Members received into the Gymanfa were Revs. S. A. Williams, Dundaff; William Jones, Pottsville, and Mr. Daniel Phillips, local preacher at Pittsburg. That the relation of ministers to their churches be expounded in the next Gymanfa;

the matter to be discussed by Revs. J. Howes, R. R. Williams and J. B. Cook.

That we urge Rev. Ll. R. Powell to publish the sermon preached in this Gymanfa in the 'Evangel,' and Mr. I. Thomas, New York, to publish his address on "Sacred Music," and Rev. J. Howes his sermon on Temperance in the same magazine.

That preaching the gospel requires training, and that young men in our churches find it difficult to acquire the same, that it is highly important for Welsh Congregationalists to secure a college of their own in the states, so that promising young men in our midst might receive the necessary preparations for the ministry; that such an institution is within our reach, we have a teacher of our nationality and denomination in our midst in the person of Rev. Ll. R. Powell, Ebensburg; if we can persuade him to undertake to lead us. Co-operation is the only thing needed to secure the institution that will prove of an inestimable value to our young men, our churches and denomination, and to the Kingdom of God. That we desire to call the attention of other states to this question, and would appreciate their opinion by the next Gymanfa, that will be held in Ebensburg and Pittsburg in 1850. This can be done by letter, or by some other means that suggests itself to the churches, if by correspondence, address Rev. J. B. Cook, Danville, Columbia County, Penna. Rev. Mr. Williams, Minersville, was asked to address the churches on this important matter in the "Evangel." We acknowledge gratefully our God and Savior for the number present, for the pleasant weather given us, for the messages delivered, and for the visible manifestation that spiritual truths were brought to bear on the people assembled.

CYMANFA 1850

Held at Ebensburg and Pittsburg September 1. Moderator, Rev. Ll. R. Powell; Scribe, Rev. John Davies. Ministers present: T. Edwards, J. Howes, T. Pugh, Pittsburg; Ll. R. Powell, J. Williams, Palmyra; J. Davies, Blossburg, and D. Davies, Sugar Creek. Rev. J. Williams was welcomed as a corresponding member. Report of churches was given, which was pleasant throughout. Mr. R. Richards of Pittsburg, was received member of the Gymanfa.

We thoroughly agree with the resolutions passed last year in relation to our need of an institution to train young men for the ministry; that we appoint five men as a committee to consider this matter, and bring a report later to the conference.

Then we adjourned till Tuesday morning, when the committee appointed brought in a report, which was discussed at length, but finally was postponed to meet the second time September 6th at 10 a. m., in the Welsh Congregational Church, Pittsburg.

At this session Mr. T. D. Thomas and Mr. Hugh Morgan, local preachers at Pittsburg, were received members of the Gymanfa, and Mr. D. M. Davies a corresponding member.

We decided to call the attention of all the Welsh Cymanfas throughout the states to our need of a college to train our young men for the ministry, and appeal for an expression of their opinion on this important matter by appointing delegates to represent them or by correspondence. That we consider Ebensburg very suitable and convenient for such a college, it being central, healthy with pure air, competent teacher having knowledge of Welsh and other languages, and years of experience in our native land. That we judge from ten to fifteen thousand dollars will be needed to establish such an institution, and to encourage others we are glad to announce that the church at Ebensburg has subscribed two thousand dollars, and has promised four acres of rich land in a convenient place, if it be decided that the institution is to be built there. That we encourage Mr. Powell to receive young men now for training to give a start to the enterprise. That Rev. J. Howes and Rev. T. Edwards of Pittsburg be asked to address the churches in the "American Evangel" on this matter.

This was a good Gymanfa. Great things have been put in motion, and speak well of the ambition, courage and noble purpose of these enterprising Welsh men.

CYMANFA 1851

Was convened at Sugar Creek and Pittsburg May 8 to the 13 in the former, and in the latter from May 15 to the 19th. Moderator, Rev. James Davies; Scribe, Rev. Thomas Edwards.

The officiating ministers were Revs. James Davies, Cincinnati; Ll. R. Powell, J. A. Davies, Ty'nrhos; J. H. Jones, Pomeroy; David Davies, Sugar Creek; Thomas Edwards and G. Evans, Youngstown. Others that took part were Rev. H. Powell, Owen Jones (C. M.), D. Cadwalader (Wes.), Wm. Owen (B.), T. Pugh, Mr. John Edwards, Mr. R. Richards and Mr. Daniel Phelps.

Reports of the churches were given: R. R. Williams reported by letter that peace prevailed, and that in a few instances some increases were made at Minersville and Ebensburg. Mr. John Edwards of Ebbw Vale, Monmouthshire, was received into our fellowship by letter presented from Wales.

The question of a National College was left to rest inasmuch as no communication was received from any other Gymanfa; but would feel happy if it were possible for Rev. Ll. R. Powell to conduct a school such as he had in Wales in this country.

The public services were pleasant and profitable throughout.

CYMANFA 1852

Was held at Minersville, St. Clair, Belmont and Pottsville. Moderator, Rev. S. A. Williams; Scribe, Rev. R. R. Williams.

In the first place named the conference was held October 16 at 2 p. m. Ministers present were S. A. Williams, L. Williams, J. B. Cook, R. R. Williams, R. Richards, St. Clair; E. Griffith, Utica, N. Y.; J. M. Thomas, and R. M. Evans recently from Wales. Visitors: Griffiths, Thomas and Evans were welcomed as corresponding members.

Report of churches was given, then Mr. Griffiith was invited to give the history of our fellow countrymen in Oneida County, N. Y., and Mr. Thomas gave an account of conditions in Wales, materially, socially and spiritually.

Mr. Ebenezer Jones and Daniel Rees of Carbondale were welcomed as new members of our Gymanfa.

The importance of securing proper credentials in coming to this country was affirmed, which means that some are endeavoring to be recognized in some other way. This is another warning to be vigilant. A resolution embodying this warning was sent to be published in the monthlies of our denomination in Wales.

In addition to the above ministers already mentioned, another group arrived by the time the public services were commenced, namely, E. B. Evans, Richard Jones (late of Wales), I. P. Harris (B.), D. Rees, D. Williams and R. R. Edwards; R. Edwards (B.), C. W. Edwards, New York City.

The dedication of a new church at Pottsville was observed on the last Sunday of the Gymanfa when Rev. S. A. Williams, Bradford, preached the dedicatory sermon. The four churches were grateful for the presence of so many ministers and representatives from other districts.

CYMANFA 1853

This one was held at Carbondale September 30 over October the 3rd. Moderator, Rev. S. A. Williams; Scribe, Rev. John B. Cook. Ministers present, who also took part in the service, were: Revs. S. A. Williams, D. Daniels, L. Williams, E. B. Evans, R. R. Williams, J. B. Cook, D. Rees (Beaver Meadow), E. Jones; all members of the association. Also E. Griffiths, Utica; John Davies (C. M.), Blakely, and T. Chester (B.) of Carbondale.

Mr. D. Williams, local preacher at Summit Hill, was received member of the Gymanfa. That we sympathize with Rev. R. R. Williams and his church, because of the unpleasantness that exists among them; cause of which they are not in any way responsible. Then follows a censure on the party that caused the trouble, and an apology from the party directly responsible. A charge was brought against another brother that was guilty of misdemeanor. We purposely withhold mentioning names, though we feel that we are justified in referring to the matter, in order to show the courageous attitude of the Gymanfa in calling violators of the laws of decency and order to the bar of judgment. Notwithstanding these matters that were attended to in the privacy of the conference, the public meetings were fine from beginning to end, large congregations, ministers having powerful, convincing messages, audiences well pleased and God in Christ glorified.

CYMANFA 1854

Met at Bradford on October 6. Moderator, Rev. E. B. Evans; Scribe, Rev. R. R. Williams. The following ministers and laymen met in a business session:—Revs. S. A. Williams, E. B. Evans, J. B. Cook, R. R. Williams, Lewis Williams, D. Davies and Mr. John Davies of Carbondale.

Rev. Edward Davies, Waterville, N. Y., was welcomed to the privileges of the meeting as a corresponding member. Report of the churches was given, and Rev. Edward Davies gave a survey of the activities of the Welsh churches in New York State. Particular attention was given to our duty to oppose the drinking of beer and spirituous liquors, and cooperate to secure a law to prohibit the custom in our state, and to cast our influence against slavery.

The days spent at this Gymanfa discussing problems pertaining to our denomination and the Kingdom of God, in praying and preaching were pleasant and delightful.

CYMANFA 1855

This one was held with the church at Danville October 6 to the 9th. Moderator, Rev. S. A. Williams; Scribe, Rev. Ll. R. Powell. The business session was well attended by ministers, preachers and many members of the churches.

Revs. R. Everett, Steuben; G. Griffiths, New York City, and G. Samuels of Wisconsin, were welcomed as corresponding members, who addressed us during the meetings.

Revs. J. E. Jones, Belmont and St. Clair; William Thomas, Tamaqua and Summit Hill, and E. Davies, Blossburg, were made members of the Gymanfa.

That Mr. Lot Jenkins and Mr. William Thomas, recent arrivals from Wales, were received and acknowledged as local preachers. That the church at Johnstown, Cambria County, be welcomed as a member of the Gymanfa. That a transfer letter be granted Rev. R. M. Evans, Newark, to join the Ohio Welsh Gymanfa. That we welcome a representative of the Home Missionary Society to visit our churches as often as possible, in order to make us more familiar with the purpose of it. Brief addresses were given by pastors and lay members relating the condition of their respective churches. A good Gymanfa throughout was the general opinion of the people. Rev. J. B. Cook, pastor, in behalf of himself and the church, acknowledged gratefully the material and spiritual help given by other churches to make the meetings profitable and successful.

CYMANFA 1856

Convened at Pittston September 13, 14 and 15. Moderator, Rev. S. A. Williams; Scribe, Rev. Daniel Rees.

Churches represented—Danville, Beaver Meadow, Minersville, Belmont, St. Clair, Blossburg, Bradford, Carbondale, Dundaff, Providence, Plymouth, Tamaqua and Nesquehoning.

That the Gymanfa be divided into two sections, and be visited on behalf of the Home Missionary Society by Rev. J. B. Cook and Rev. S. A. Williams.

That Thomas V. Richards, Pottsville, and John R. Jenkins be admitted as regular preachers of the Union, but that no one has a right to seek appointments to preach at large in the state without first being recommended by his home church.

That we consider this period in the history of our country a very serious one, such as, we should express our opinion as a nation; it seems that an effort is made by the promoters of slavery to spread this evil through the free states by their endeavor to elect James Buchanan to the Presidency. In view of this effort, we deem it our duty to ask our people to co-operate to secure John C. Fremont as our next President. We earnestly appeal to all our citizens in the name of humanity, Christianity and our God to unite in this humane duty.

That we recommend and pledge our support to the Rev. R. D. Thomas, Rome, in his enterprising effort to publish an American Congregational Diary. Other matters of local importance occupied the attention of the Conference. Preaching services were held as usual during the days of the Gymanfa.

CYMANFA 1857

This year it was held at Blossburg on September 25 to the 28. Moderator, Rev. S. A. Williams; Scribe, Rev. J. B. Cook. Ministers present and preached during the services were Revs. S. A. Williams, D. Daniels, E. B. Evans, William Thomas, J. E. Jones, R. R. Williams and J. B. Cook.

Adopted a new method to conduct the Gymanfa and to meet its expenses.

A resolution of sympathy on the death of Rev. Daniel Rees, Beaver Meadow, was adopted. The claims of the Home Missionary Society were discussed, and it was resolved that the pastor of each church be asked to preach a sermon on the first Sunday of September on its purpose and to take an offering in the service for the Society.

Noticing the indiscretion manifested so often in building places of worship, we are led to make the following suggestions:—

(a) That churches in position to pay for their buildings should do so without seeking aid from others.

(b) That we appoint an advisory committee to give of their knowledge and experience to parties wishing advice in these matters.

(c) That no church should undertake to build unless they are able to bear two-thirds of the cost.

The church of Hyde Park, Scranton, was admitted to membership.

The preaching services were well patronized and enjoyed.

CYMANFA 1858

This one was held at Beaver Meadow October 1 over the 3rd. Moderator, Mr. Benjamin Daniels, Dundaff; Scribe, Rev. J .B. Cook. Ministers present—S. A. Williams, Lewis Williams, E. B. Evans, William Thomas, J. E. Jones, R. R. Williams, J. B. Cook, J. Edwards, Johnstown; C. D. Jones, Pittsburg; G. Samuel, Slatington, and B. M. Davies, Baltimore.

Report of the churches this year revealed a large addition to the roll of membership.

Rev. B. M. Davies was admitted to the Gymanfa, presenting a letter from Wales, and Rev. C. D. Jones in the ordinary way.

The church at Slate Hill was received to the Union and the churches at Pittsburg, Ebensburg and Brady's Bend were urged to continue their connection with the Gymanfa. The preaching services were very impressive throughout and were well attended.

CYMANFA 1859

Was convened at Hyde Park, Scranton, October 8, 9 and 10th. Moderator, Mr. David Morgan; Scribe, Rev. John E. Jones. The following ministers took part in the services:—Revs. S. A. Williams, Ll. R. Powell, J. E. Jones, Ll. D. Howells, Utica, N. Y.; J. Edwards, D. Daniels, R. R. Williams, William Thomas, J. B. Cook, Lewis Williams, D. Price, Utica, N. Y.; J. Moses (C. M.) and Theophilus Davies, Scranton.

Report of the churches was given, which was in general, favorable, then we had short addresses by Revs. Howells and Price of Utica, of conditions in New York State. That we urge our churches to take an offering for the Home Missionary Society in January, 1860, the Scribe to address them on this matter and Rev. J. B. Cook to be the treasurer.

That the church at Slatington and Messrs D. I. Davies, Olyphant; Thomas Williams, Spring Brook, and David Morris, Plymouth, be received members of the association, and Mr. John R. Jenkins, Coal Dover, Ohio, be dismissed at his own request to join a more convenient association. That we encourage Rev. David Price, Utica, to publish a Diary.

CYMANFA 1860

Was held at Johnstown and Ebensburg, Cambria County. The first session was at the former on the 8th of September and the last at the latter on 18th.

Rev. E. B. Evans, Moderator, and Rev. J. B. Cook, Scribe.

Report of the churches was a mixture of the cheerful and the sad. Some rejoiced in a measure of success, while others complained of the indifference of their members.

The following ministers were admitted to the membership of the Gymanfa:—Revs. R. T. Williams, Ashland; Phillip Peregrine, E. R. Lewis, R. R. Edwards, and the small church at Broad Top was also received.

That the following be dismissed by letter to join other associations:—Revs. G. Samuel. C. D. Jones and William Thomas.

That we consider slavery, wherever such is found, an evil in the sight of God. That it is our duty to discourage and oppose it by all legitimate means within our reach. That we view American Slavery as the worst form of oppression, being a curse to the slave and the slave-holder, and a grevious burden for the country to bear; therefore, we feel it incumbent upon us to give our influence in favor of electing a man as our President who has no sympathy with such evil, and that we pledge ourselves to oppose the spreading of it to other parts and territories that are now free.

That we need a plan whereby we can assist young men that have a desire and talent to enter the ministry, to have a training to prepare themselves to be worthy ministers of the New Testament. That a committee be appointed by the Moderator to discuss and deliberate over this question, and report at a later day and hour of the conference; this was done on the 17th at Ebensburg, which was as follows:—

1. That the question be left in charge of a committee of ministers, one representing each of the five districts of the association.

2. Their work was to provide a treasury to help worthy young men to have a fit training for the ministry.

3. That it be the duty of the representatives to visit each church in this district during the year to present this matter to the churches and secure if possible an offering for the purpose, or secure pledges by correspondence, to co-operate in this project. That every candidate desiring help should make known his needs to one or more of the committee, and this one to correspond with the others, and that no church should assist young men save in this manner. That we urge our churches to do their best to assist the Home Missionary Society.

The ministers that took part in the public services at Johnstown and Ebensburg were:—Revs. S. A. Williams, E. B. Evans, J. B. Cook, R. R. Williams, J. E. Jones, R. T. Williams, D. Davies, J. Edwards, Ll. R. Powell, B. Davies, Baltimore; M. D. Morgans, Berlin, Wis.; B. Davies, Indiana, and other ministers of the neighboring churches of several denominations. Material and spiritual conditions tended to make this annual one to be remembered. A number of converts remained at the after meetings at Johnstown.

CYMANFA 1861

This was held at Minersville October 11 to the 14th. Moderator, Rev. S. A. Williams; Scribe, Rev. E. R. Lewis. Delegates and Ministers present were Revs. D. R. Davies, R. R. Williams, John Edwards, Ll. R. Powell, Phillip Peregrine, John Davies, T. Williams, Morgan D. Morgan, Lot Jenkins, J. E. Jones, David James, E. R. Lewis, E. B. Evans, Lewis Williams, S. A. Williams.

Report of the churches revealed a number of additions though in the industrial centers, conditions are such as to cause the membership to be varying, and many of our people have volunteered to help in the defence of their country in the present crises. Resolved, that we view the present revolution in our country with poignant sorrow. That the South had no shadow of an excuse for its conduct, that we consider the attack on our government truly sinful in the sight of God, and has a tendency to bring about directly the downfall of our country. That we pledge ourselves to be united in praying for God's help to protect our soldiers on the battle field, and to scatter the revolutionists. That we are convinced that slavery is the bone of contention in the Southern States; that we pray the Lord to overrule their obstinacy and blindness as to secure liberty to all slaves in our land.

That we disapprove of the custom of students in later years of visiting our churches to solicit aid, having no authority from any church or association.

Preaching services were conducted as usual from Friday to Monday evening by ministers of the Association.

CYMANFA 1862

Was held in the counties of Susquehanna and Bradford in the churches of Dundaff and Neath from September the 6th over the 15th. Moderator, Mr. David Thomas, Esquire, Bradford; Scribe, Rev. R. R. Williams.

The following were present and took part in the services:—Revs. M. D. Morgans, Pottsville; Lot Jenkins, St. Clair; P.

Peregrine, Beaver Meadow; J. B. Cook, Danville; E. R. Lewis, Pittston; E. B. Evans, Hyde Park; L. Williams, Carbondale; D. Daniels, Dundaff; S. A. Williams, Bradford; John Edwards, Johnstown; R. R. Williams, Pittsburg; Mr. John Morgan, Minersville, and David Evans, Providence. Rev. Thomas Thomas, Presbyterian, was given the privileges of the association.

Reports of churches were given. Attention was given to Home and Foreign Missions, the erecting of churches, and the way preachers and ministers are entitled to be members of the association.

The following resolutions were adopted re the condition of the country at this period—We cannot afford space to give them in full—the gist is the following: That it is the duty of all people living in our country, who care for the welfare of human beings, to support our government by all means within their reach, to put an end speedily to the war forced upon us so unwarranted. That we deeply sympathize with our worthy Hon. President Abraham Lincoln in the unparallelled trying conditions into which he has been called in the Providence of God to direct our affairs. That we earnestly pray that the Lord God Almighty protect his life, that he may carry out his purpose of preserving the Union and liberating the slaves. That we welcome all efforts made in connection with the present war to put an end to all forms of slavery within our country. That we offer our sincerest condolence to all who suffer in any way because of this war, and to do our utmost to alleviate the sufferings of all at home and on the battlefields, and we ourselves pledge not to forget the widows and orphans. That a copy of these resolutions be sent to our worthy President, in care of Mr. William H. Seward. Signed in behalf of the Gymanfa by Rev. Roderick R. Williams, Scribe.

A suitable and gracious reply was sent in due time of the acceptance of them. A very pleasant series of sermons were preached in both places during the meetings.

CYMANFA 1863

Was convened at Danville October 17 to the 19 inclusive. Moderator, Rev. R. R. Williams; Scribe, Rev. Daniel Daniels.

Ministers present were Revs. J. B. Cook, E. B. Evans, Lewis Williams, Daniel Daniels, S. A. Williams, Pittsburg; Thomas Dudley Williams, J. E. Jones and Morgans, Pottsville; Peregrine, Davies, Baltimore; Edwards, Youngstown; Morris Roberts, Remsen; Edward Davies, New York; Roberts, Tennessee; Evans (B.), Danville; Harris Helena and Jenkins, Dover, New Jersey.

A welcome was given all the visitors to share the privileges of the Gymanfa. Revs. John Williams, Slate Hill, and David D. Thomas were received members of the Gymanfa.

The following churches were also received: Duncansville, Plymouth, Baltimore, and Columbia.

The claims of the Home Missionary Society were discussed.

Suitable resolution was passed relative to the death of Rev. Lot Jenkins, St. Clair.

A transfer letter was given Rev. John Edwards, Johnstown, to join another association.

Salaries of ministers were brought to the attention of the Gymanfa. A committee of 14, one from each church present was appointed to consider the matter.

Attention was given to a book published on the Poetry of the Scriptures by Mr. Samuel Williams, Scranton, and was recommended as worthy of support in the sale of it.

CYMANFA 1864

This was held at Brady's Bend and Pittsburg October 14 to 21. Rev. D. R. Davies, Moderator; Rev. John E. Jones, Scribe. Churches organized during the year were Mahanoy City, Mount Carmel, Shamokin, and Morris Run; the last two were admitted to membership.

The following ministers were received members:—Revs. Harris, Shamokin; M. D. Morgans, Pottsville; Thomas Pugh, Summit Hill, and Thomas Rees, Ashland.

Resolutions expressing sorrow at the continuance of the war, and sympathy with our brethren who have been taken prisoners and subjected to cruelties unheard of before in the history of wars. Also our gratitude to God for his continued protection over our President Abraham Lincoln, for wisdom and discretion given him, and for prospering his plans and endeavors to a marked degree. Others were adopted referring to the condition of the country at that period ending, pledging themselves to secure the re-election of the President for a second term. The foregoing paragraphs were originally written in the vernacular and adopted, but were translated and sent to the "New York Tribune" and the "Independent," a monthly organ of the Congregationalists in those days. In the public preaching services in the two places, ministers who were members of the Union served according to the schedule agreed to by the leaders. At the close of the Gymanfa proper, a Temperance Society was re-organized, addresses were delivered by Rev. D. R. Richards, Duncansville, and others, which resulted in having 46 taking the Temperance Pledge.

CYMANFA 1865

This one was held at Summit Hill and Tamaqua September 21 to 25. Mr. Thomas Phillips, Moderator; Rev. J. B. Cook, Scribe.

Reports of Churches, Sunday Schools and Missionary enterprises were given prominence in this annual gathering. There was a good representation of churches and ministers present, and one distinguished Welsh minister, the Rev. Samuel Roberts of Tennessee, who took active interest in the proceedings which were centered around the condition of the Republic at that period and culminated in the adoption of the following resolutions:—That we rejoice over the successful ending of the war and the restoration of peace in our country—that we express deep felt grief when we heard of the brutal assasination of our honored and beloved President Abraham Lincoln—that we pledge ourselves to support our President Andrew Johnson, in every legitimate way by our prayers for him, and use our influence and efforts to secure the success of his measures as far as they aim at justice and liberty. That we believe the colored man independent of his condition, such as ministering to the government as a soldier in the late war, be entitled to vote and enjoy the same privileges as the white man. The following was sent to the Honorable Secretary of State, Mr. William Seward, to be presented to the President.

To His Excellency Andrew Johnson, President of the
United States of America:

Sir: The pastors and delegates of the Welsh Congregational Churches of Pennsylvania at this their annual Association held at Summit Hill and Tamaqua, Carbon County, beg respectfully and thus addressing your excellency to renew our expressions of firm loyalty to the great cause of Union and Freedom, and our ardent devotion to the progress and prosperity of our country: this being the first assembling of our Association since the death of our martyr President Abraham Lincoln; our congregation felt deeply sorrowful under a bereavement so sad and so sudden, and of such loss to the country and the world, but with our fellow Christians of all denominations, we have to bow submissively under the dark dispensation of such a trying Providence—his illustrious and patriotic successor has the warmest and deepest interest in our prayers both in our domestic circles and in our public assemblies. We feel that your Excellency, as the chief magistrate of this great country, in these eventful times, has a great work to accomplish, and it is our hope and trust and prayer, that the great God of love and light, of mercy and wisdom, will aid your Excellency to perfect the work of peace and righteousness, so nobly begun by your late lamented predecessor, especially in elevating the colored race to their full rights as citizens of this wide, rich and free country.

Signed in behalf of the Association,

Thomas Phillips, Moderator.
J. B. Cook, Scribe.

September 25, 1865.

To the Honorable Secretary William Seward.

In the public preaching services a large number of the brethren took part in both churches, who were given freedom of speech to proclaim inspiring and instructive messages.

CYMANFA 1866

This one assembled at Pottsville September 22 and the following days. Rev. Lewis Williams, Moderator; Rev. R. R. Williams, Scribe.

The following ministers were added to the membership:—Revs. Thomas Jenkins, Johnstown; R. D. Thomas, Mahanoy City; John R. Williams, Beaver Meadows, and Messrs. Wm. Watkins, Minersville; Daniel Hughes, Plymouth, and Samuel Williams, Scranton; also the churches at Rushdale, known later as Jermyn, Mahanoy City and Shenandoah. Dismissed at their own request:—Revs. Thomas Pugh to Missouri, and John E. Jones to Newburgh, Ohio.

A number of resolutions referring to the aftermath of the civil war, and the determination of the Welsh as true Britons to stand for liberty, equality and justice to all subjects of this great republic.

That our churches should create a fund so as to be ready and able to help aged and disabled ministers, also their widows and orphans, in time of need.

This convocation was pleasant throughout, heaven and earth smiled on us in giving us fine weather and a hearty welcome given by all the citizens of Pottsville and the adjacent towns.

CYMANFA 1867

This was held at Neath, Bradford County, September 6 and the days following. Rev. Daniel Daniels, Moderator; Rev. Thomas Jenkins, Scribe.

The new churches of Jeansville, North and South Ebensburg, were admitted to membership, also Mr. J. D. Jones, Minersville; Mr. W. T. Hughes, Plymouth, and Mr. William H. Thomas, Bradford. A welcome was given Rev. R. Gwesyn Jones, D. D., Utica, on his contemplated visit to our churches to preach and lecture during the month of October. Preaching services were held Friday, Saturday, Monday and Tuesday evenings, also on Sunday. On Tuesday morning a fellowship meeting (*cyfeillach*) was held when a large number of ministers and others took part.

Other services in connection with this annual gathering were held at Morris Run, Blossburg, Tioga County, and Dundaff, Susquehanna County, the following days, the ministers being divided between the two districts. At Blossburg a new church edifice was dedicated and appropriate services were conducted by the pastor and members of the Gymanfa, a number of meetings were conducted at Morris Run, which is under the same ministry as Blossburg. To reach Dundaff, Susquehanna County, a contingent of ministers had to travel forty miles (40) passing through Montrose and the home of Mr. Daniel J. Evans, Gibson, who in later years became an officer and leader in the First Welsh Congregational Church of Scranton and the valley, there they met with a welcome and a repast prepared for them. This lengthy charming journey by Revs. Tafalaw Jones, R. D. Thomas and John Williams, West Bangor, was remembered to the end of their days. Forty miles with our present conveniences of travel would be a delightful pastime, but after the rest and dinner the group went their way to Dundaff where the services were held. Rev. Daniel Daniels and his people gave them a hearty reception, the meetings were well attended and enjoyed, and when they were over, they proceeded past Crystal Lake back to Carbondale, after spending a full week participating of a menu of delicacies in a temporal and spiritual sense.

CYMANFA 1868

Was held in Plymouth, Luzerne County, and Hyde Park and Providence, Scranton, Lackawanna County, September 24 to 28. Rev. Lewis Williams, Moderator; Rev. E. R. Lewis, Scribe.

At Plymouth an ordination service was held during the first day when John Pentyrch Evans was ordained as pastor of the church. The pastors that took part in this particular service were the Revs. Dr. Thomas, R. R. Williams, Cincinnati; E. B. Evans, Scranton, and R. D. Thomas, Mahanoy City. In the other services of the day at Plymouth the Revs. Thomas Jenkins, Johnstown; G. T. Jones (Tafalaw) Summit Hill, and E. R. Lewis.

The services at Hyde Park and Providence commenced on Saturday the 25th and continued to the evening of the 28th. In the business session under the direction of the officers, the following ministers were received members:—Revs. T. G. Jones, Summit Hill; J. Pentyrch Evans, Plymouth; David Parry (Dewi Moelwyn), Providence, and T. R. Jones, Ebensburg. Rev. W. Thomas, Cattaraugus, New York State, was welcomed as a corresponding member.

Dismissed at their own request: Revs. Philip Peregrine, D. E. Evans (Trelech), W. T. Hughes, and William Watkins.

Resolutions bearing on Missionary enterprises and the Presidential Election were adopted.

Thirty-three sermons were preached during the meetings. The Scribe stated that the weather was delightful after the first day at Plymouh, and that he had not seen such a throng in any Gymanfa at any time in America, it seemed to him, as if the whole nation had gathered together to these meetings, but the welcome and preparations for visitors were ample, the Welsh people of all denominations in the different places vied with each other to entertain the multitude and the churches and services were thrown open to serve the Gymanfa.

CYMANFA 1869

Was held at Ebensburg and Johnstown, Cambria County, commencing at Ebensburg September 25, 1869. Rev. E. B. Evans, Moderator; Rev. D. R. Davies, Scribe.

Business session at two in the afternoon of Saturday. Cheering news were reported from all the churches except that of Plymouth, Luzerne County, who had recently suffered the loss of so many members and adherents in the great disaster at the Avonvale mines. The church at Wilkes-Barre was the only one seeking admission to the Gymanfa this year; her request was granted.

Public services were held Saturday evening and at ten Sunday morning, two sermons were delivered on the occasion of dedicating their new church; Rev. R. R. Williams, Cincinnati, preached in English and Rev. E. B. Evans, Hyde Park, preached in Welsh. The dedicatory address was given by the pastor, Rev. T. R. Jones. Witnessing the structure as a whole, its size, convenience and beauty, all were convinced that the people who were interested in its erection had a heart and soul to sacrifice and work for the church and its worship. Sermons were preached in the afternoon and evening, a few of the ministers went to North Ebensburg to hold service, while the others remained to the close of the day in the town church. Services were continued in the North Church until Tuesday evening, and Wednesday and Thursday were spent in the same manner in the South Ebensburg Church. On Friday the sessions were begun at Johnstown, and on Saturday, October 2nd, a conference was held when Dr. Clark of Boston, Mass., was present, representing the Home and Foreign Missionary Societies. During his address he expressed his pleasure at being present, complimenting the Welsh for being interested in Missions, and for the consecration of so many men and women to the work and the dedication of so many as successful pioneers on missionary fields in different parts of the world.

A resolution of sympathy with the church at Plymouth in the loss of twenty-five members of the church and congregation in the Avondale disaster.

The question of dividing the Gymanfa into two sections was postponed for one year when every church is expected to express its opinion on the matter.

The following were admitted members of the Gymanfa:— Revs. Fred Teilo Evans, Blossburg; H. E. Thomas, Pittsburg; Elias Owen, Slatington; D. E. Hughes, Tamaqua; Mr. David Morris, Morris Run; John Roberts, North Point, and W. P. Edwards, Mahanoy City. Ministers of the Gymanfa preached in a series of meetings held at Johnstown, the congregations were large and the "Unction from the Holy One" rested on all the proceedings.

CYMANFA 1870

This was convened at Minersville September 23 to 26. Rev. Daniel Daniels, Moderator; Rev. Fred Teilo Evans, Scribe.

New members admitted were Revs. Daniel A. Evans, W. G. Harrison, J. W. Pugh and D. L. Evans. Dismissed at his request Rev. Thomas Jenkins to Ohio.

The question of dividing the Gymanfa was again postponed because of the absence of so many ministers in this section of our state. That we should as a body do something tangible to help young men to prepare themselves for the ministry, and that we appoint Rev. Daniel Daniels, treasurer, and Rev. D. A. Evans, secretary, as a committee for the year to receive donations, and distribute such according to their wisdom to the young men that are at present in our colleges, with a desire that ministers would present this matter to their congregations, that we may come to some decision as to this question at the next Gymanfa.

That we express our sorrow at the absence of so many of our old pioneers, the presence of whom we have been accustomed to enjoy, value their wisdom and counsel, which they have accumulated when laboring and leading in these districts before many of us were born. "Others have labored and we have entered into their labors." The public services were well attended and enjoyed by large audiences.

CYMANFA 1871

This one was convened at Summit Hill, Carbon County, September 22 over the 25th. Rev. E. B. Evans, Moderator; Rev. D. A. Evans, Scribe. .

Churches added to the roll were:—Newport, Laurel Run, Taylorville and Coaldale.

Ministers admitted to membership were:—Revs. J. Velindre Jones, Summit Hill; D. Todd Jones, Mahanoy City; B. I. Evans, Carbondale, and E. J. Morris, Neath, Bradford County. Dismissed at their request, Revs. J. R. Williams, Chapmanville, to go West, and D. R. Thomas, (Iorthyn Gwynedd) to go East on a visit to Wales.

The visitors welcomed to participate in our proceedings were Revs. D. S. Davies, Youngstown; D. R. Griffiths, Catasauqua, and J. G. Evans, Taylorville.

The public services were conducted by members of the Gymanfa assisted by the visiting clergymen. The presence of the God of Israel was felt to be among His host, for which we praise His Holy name, and our gratitude is extended to the kind people of Summit Hill for their hospitality during our sojourn among them.

At nine o'clock Saturday morning, preceding the general conference, the ministers present held a meeting to discuss their problems and to encourage each other in the fulfillment of the duties of their important office.

CYMANFA 1872

This Gymanfa was convened at Beaver Meadows, Jeansville and Audenried September 20-23. The conference was called to order by Rev. E. B. Evans, the Moderator for the year, closing with these meetings. New officers were elected: Moderator, J. B. Cook; Scribe, D. A. Evans.

Corresponding members present were Revs. J. Jenkins, Minn.; J. M. Thomas, D. E. Evans, T. C. Edwards, W. J. Thomas, George Hill, R. S. Jones, D. Dyfri Davies, and Mr. James Lewis, who were later received into the union; except Rev. J. Jenkins, who simply was on a visit and was welcomed as such, and delivered a very interesting talk on "The spiritual conditions in Minnesota."

Rev. D. E. Evans was asked to publish the paper he read on "The dangers surrounding the churches."

Transfer letters were granted Revs. J. V. Jones to Big Rock, Ill.; W. B. Williams to Chenoa, Ill., and W. G. Harrison to Spring Green, Wis., and a letter of recommendation to Rev. R. D. Thomas on his proposed visit to Wales. Services were held in the three churches, and sermons were delivered by members of the Gymanfa who were present in strong numbers.

CYMANFA 1873

Was held at Pittston September 26-29 inclusive. Ministers present—Lewis Williams, S. A. Williams, J. M. Thomas, D. E. Evans, T. C. Edwards, D. Dyfri Davies, D. T. Davies, R. S. Jones, B. Williams, E. J. Morris, F. T. Evans, J. W. Pugh, E. R. Lewis, D. A. Evans, D. T. Jones, W. J. Thomas, George Hill, W. W. Davies, R. Trogwy Evans, Remsen; E. B. Evans, W. Jenkins, J. W. Williams, J. P. Davies, Danville. Preachers —W. Howells, D. E. Davies, J. M. Lewis, W. P. Edwards, Mineral Ridge;. Services were held in the Baptist and Congregational churches.

Moderator for the year, Rev. Lewis Williams; Scribe for the year, Rev. D. A. Evans.

Honorary Members—Revs. J. M. Thomas, W. P. Edwards, W. Jenkins, B. Williams, J. M. Jones, R. Evans, Remsen.

Resolutions abbreviated were—That we ask Rev. T. C. Edwards to write the history of the Gymanfa by the next meeting, and every one to give him all the help possible.

That ministers of the Gymanfa are to meet to discuss their problems, their meetings to be held every six months. That we appreciate the message sent us by the English Association of New Jersey, and that we appoint Revs. T. C. Edwards and D. A. Evans to represent us at their meeting at Monclair, N. J. That we encourage Revs. R. Evans, Remsen, and E. Davies, Waterville, N. Y., to publish a diary for the Welsh churches in this country. That the honorary members named above be admitted to membership.

Letters were given to Rev. J. W. Pugh and Mr. J. M. Lewis to visit Wales.

Suitable resolutions on the death of Rev. J. B. Cook, one of the founders of our Gymanfa and last year's Moderator, were adopted.

CYMANFA 1874

This was held at Morris Run, Blossburg and Charleston, October 2, 3, 4, 5, 6 and 7. Moderator, Rev. T. C. Edwards; Scribe, Rev. D. A. Evans, Drifton.

That the church at Carbon Run be received into the association. Letter of dismissal to Rev. D. T. Jones, Mahanoy City. Mr. J. Jarmyn of Boston, a visitor, was welcomed. Expressing disapproval on the marriage question. A promise of cooperation to Mr. J. M. Thomas to bring out a hymnal for the use of the Sunday School. Appealing for support to a Welsh Mission in Mexico.

Authorizing the Moderator and Scribe to give letters of credential to ministers and preachers in good standing when visiting Wales, and that Associations in Wales should do the same to visitors coming here. That young men preparing for the ministry should send their names to the officials of the Gymanfa, that they may be in a position to receive needed information and recommendations from the Association. That churches should give proper attention to the children and young people in religious matters, in order to lead them in the way they should go. Rev. T. Cynonfardd Edwards read a paper on the history of the Welsh churches of our Gymanfa; at the close the conference asked him to make it as complete as possible by next meeting.

Preaching services were held in the three churches, and as many as three sermons were delivered in several of the meetings. The Scribe reported that heaven was smiling on them, the congregations were glad to be there, and evidences were given that the Welsh fire had not departed from the pulpit nor the pews.

CYMANFA 1875

Convened at Mahanoy City September 24-27 inclusive. Moderator, Rev. D. E. Evans, Plymouth; Scribe, Rev. T. C. Edwards, Edwardsville. Rev. J. Gwawrfryn Evans, Edwardsville, was received to the fellowship of the Gymanfa, also the church at Nanticoke.

That we appoint a committee to consider the advisability of publishing a hymnal for the service of our churches in Pennsylvania, and that we undertake the financial responsibilities: the book to be sold for fifty cents, and the profits to be divided equally between the committee and the Gymanfa.

That we welcome Rev. D. Todd Jones, Shenandoah, on his return from Wales, and that we grant a letter of dismissal to Rev. R. D. Thomas on leaving for Columbus, Ohio.

That we send our sympathies to the family of the late Rev. W. J. Thomas, Shenandoah, in their bereavement, and a check for twenty dollars from the treasury to help secure a monument to designate the last resting place of this servant of God.

That we congratulate the Editors of "The Flowers of Youth" on their success in publishing such a neat and pleasing periodical for the Sunday School; we also suggest, if it be practical, to publish the International Lessons in each issue. The regular program of public services was observed in our own, and the churches of the town, thus bearing manifestations of their welcome to our visit.

CYMANFA 1876

This one was held at Bradford County, September 29 to October 2. Moderator, Rev. D. E. Evans; Sribe, Rev. T. Cynonfardd Edwards. The proceedings abbreviated were as follows:

Rev. Lot Lake, of Mahanoy, was received member, having a transfer letter from Ohio. Rev. John E. Jones, Audenried, was welcomed to the privileges of the Gymanfa, awaiting his credentials from Ohio, and Rev. J. Thomas, Presbyterian, as a corresponding member. That we discharge the committee appointed on the proposed Hymnal for the Churches, finding that it could not be profitably financed at the present time. That we send our sincere sympathy to Rev, Thomas Rees, D. D., of

Swansea, Wales, in his recent bereavement in burying his beloved wife; and his disappointment in not being able to carry out his program and purpose on his visit to our country.

That we disapprove of the custom of burying the dead on the Sabbath; that it should be discontinued save in case of real necessity, and that God's people should also discourage unnecessary expense at funerals. That we should give our children and young people proper attention and training in the religious doctrines of the Bible in our Churches, so that they may be able to withstand the wiles of the evil one. We rejoice to have with us the venerable father, Rev. Samuel A. Williams, and that we present him with a gift of twenty-five dollars as a token of our love and esteem at the close of his long day of labor in the Master's service; and that we ask our Scribe to prepare a poem to salute him. This was done the last day of the Gymanfa. The Moderator, in a touching address, presented the gift of twenty-five dollars to Rev. S. A. Williams, in behalf of the assembly — then the recipient gratefully responded and with much feeling, he counselled all to lean heavily by faith on the promises of God, which had been his support and comfort nearly eighty years. I am rapidly drawing nigh to the end of my journey, am walking now by the glimmer of the stars; the hymns and the services of former days shine on my path and cheer my soul, but are only the light of stars in the night. Then he thanked Dr. Isaac Watts for his hymns, and especially one which he recited in Welsh; we have failed to find the original or else would be most pleased to embody it in our story.

Following his address, Rev. T. C. Edwards, comparatively a young man at the time, went across the stage to salute him with the poem that he had written for the occasion. It was full of pathos, humor and wit, that was characteristic of him throughout his long career. A translation of the poem will be found in connection with the biography of Rev. S. A. Williams.

Preaching services were held from Saturday afternoon to Monday evening and conducted by the pastor, Rev. E. J. Morris, D. D., now of Puritan Church, Wilkes-Barre, who is several years older than Rev. S. A. Williams when he resigned, but is still active as pastor of the Church that he has served for a long period, but with the end of 1933 he resigned.

The weather was favorable, the people were kind and hospitable, all the meetings were well attended and enjoyed, and the blessing of the Lord God of Hosts rested on the camp throughout the sessions.

CYMANFA 1877

This one was held jointly at Hyde Park and Providence, Scranton, on August 31 and September 1, 2 and 3. Moderator, Rev. R. S. Jones; Scribe, Rev. T. C. Edwards.

Rev. Ivan M. Jones was added to the roll by letter from the Western Gymanfa of Penna.

Rev. Daniel Phillips of Mass., representative of the Missionary Board, be welcomed as a corresponding member.

That the history of the churches be left in the hands of Rev. T. C. Edwards to do as he seems best with it.

That our Scribe be appointed delegate to represent us at the National Council at Detroit.

A lengthy notice was made of the death of Rev. Samuel A. Williams, Neath, Bradford, which occurred August 28, 1877, and a vote of sympathy was extended to his aged widow.

We advocate stricter discipline in our churches to correct the unruly and disobedient, but let it be done decently and in the fear of God.

That we desire our churches to take a public, courageous stand re the liquor traffic in relation to our people in the Sunday School, and the services pertaining to them.

The relation of our churches to Missionary Societies was discussed by Dr. Phillips, Mass., and an appeal was made by him for help. The Missionary Committee brought in a report, that was translated and sent to the officers of the Board, explaining our condition, and inability to do what we would desire, because of industrial depression.

Preaching services were held at Hyde Park and Providence Friday and Saturday evenings, and all day on the Sabbath.

CYMANFA 1878

This one was held September 6, 7 and 8th, at Kingston. Moderator, Rev. D. A. Evans; Scribe, Rev. T. C. Edwards.

That a committee of three be appointed by ballot to complete the history of our denomination in the state—the result was that Revs. T. C. Edwards, D. A. Evans and R. S. Jones were to undertake the task.

Report of the National Council at Detroit was given by Rev. T. C. Edwards. Transfer letters were granted Revs. D. D. Davies, New York City, to New York State, and J. Gwawrfryn Evans to the Western Association of Penna.; J. P. Davies to Ohio; D. E. Davies, Wanamie, to Texas, and J. M. Jones to Bala, Kansas.

An offering of $60.45 was sent to the sufferers of the Yellow Fever in the Southland. Attention was called to the importance of giving greater attention to congregational singing in our churches, and that we recommend holding singing festivals in order to improve this part of our worship. That we authorize our scribe to present the condition and claims of our church at Bangor to the Home Missionary Society at Boston. That we are glad to receive a communication from our church at West Bangor and rejoice with them in their success.

That we urge greater attention be given to the children and young people of our churches, and stricter discipline, but that it should be done with wisdom and gentleness.

Public preaching services were held Saturday afternoon and evening, and all day Sunday; the meetings on Sunday were held in the grove near the church. The novelty of having the services in the woods seemed to inspire the preachers and the audiences. A good stage was built and comfortable seats on it by Mr. Daniel Edwards, a friend and a member of the church. At one o'clock on Sunday a service was held in the church for the young people, when addresses were delivered by Revs. D. Todd Jones, Shenandoah; R. S. Jones, Providence, and E. J. Morris, Bradford. All the services were well attended and thoroughly enjoyed.

CYMANFA 1879

At Lansford, September 5, 6 and 7th. Moderator, Rev. D. Todd Jones; Scribe, Rev. T. C. Edwards.

A prayer meeting was held at 8 a. m., and the business session met at 9 a. m. The churches were well represented.

The following visitors: Revs. J. G. Evans, Pittsburg; M. Cadwaladr Jones of Wales, and Messrs. R. Peregrine and W. J. Thomas, students from Yale, were welcomed to share the privileges of the Gymanfa.

That we give the copyright of the history of our churches to the Revs. T. C. Edwards and R. S. Jones, with the privilege of borrowing from the treasury of the Gymanfa money to publish the same without interest for one year. That we publish the minutes of the Gymanfa in a pamphlet form to distribute among the members of our churches, the expense be paid out of our treasury.

That the paper read by our former Moderator, Rev. D. A. Evans, on "Our week night services" be published in the 'American Evangel.'

That we earnestly appeal to our churches to adopt means more becoming to the spirit of the Gospel, than Fairs, Drawings and Lotteries to defray debts on our properties, as we have been taught by experience the harm done by these practices.

That Rev. R. J. Matthews be received member of the Gymanfa having tendered his letter from an English Association of Illinois.

Preaching services were held Saturday and Sunday, the pastors of our Gymanfa officiating.

CYMANFA 1880

Was held at Dundaff September 3, 4, 5 and 6. Moderator, Rev. D. Todd Jones; Scribe, Rev. T. C. Edwards.

Roll of churches was called and almost all had representatives. Visitors welcomed to the privileges of the Gymanfa were Revs. J. Davies, Taihirion, Wales; E. Davies, Waterville, N. Y.; D. Talog Williams, Ohio, and Mr. W. G. Lewis, Catasauqua.

One hour was spent to receive reports from the churches, which were cheerful and interesting on the whole.

In answer to a communication received from the church at Jermyn calling our attention to their aged minister, Rev. Wm. Jenkins, it was agreed that we send a gift of $25.00 to him from the treasury, and urge the churches to assist this venerable brother of over four score years in a similar way, and by calling him to preach, when in need of a supply.

That we express our joy at the presence of Revs. John Davies from Wales; E. Davies, Waterville, and D. Talog Williams, Brighton, Ohio. Greetings were sent to Oneida and Glamorganshire Associations by their representatives in our midst.

That the new church at Antrim be received into our Gymanfa.

That Rev. B. Moilais Hughes at the request of the church at Lansford, and a transfer letter from the association at Wisconsin, be made member of our Gymanfa. We urge greater zeal and efforts in behalf of temperance in these days. We condemn the prevailing practice on the part of many preachers to burden our churches with often and unwelcome visits to our pulpits. The Gymanfa had a sincere welcome to Dundaff, the brethren preached with an unction from the Holy One, large congregations enjoyed the messages and the aged pastor was like the high priest of old in the midst of the Tribes.

CYMANFA 1881

At Charleston, Blossburg and Morris Run, Tioga County, September 8-13 inclusive. Moderator, Rev. D. Todd Jones; Scribe, Rev. T. C. Edwards.

The Moderator in his opening address briefly reviewed the past year in reference to our constituency, and referred feelingly to the passing on of our venerable patriarchs, Revs. Lewis Williams, Carbondale, and E. B. Evans, Hyde Park, and the faithful layman, Mr. W. Howells of Bradford, who was always patron of our Gymanfa, a defender of our polity, well versed in the history of Congregationalism in Wales and America. A committee was appointed to write suitable resolutions to be sent to the bereaved families. Rev. E. Evans, Nantyglo, Wales, was welcomed to the privileges of the Gymanfa. Resolved unanimously to send the following to the Honorable Thomas L. James, Postmaster General, to be presented to the Honorable President James A. Garfield and his family:—"That we rejoice at the glad tidings of the improved health of brother James A. Garfield, President of the U. S. A., and we earnestly pray the Lord in His loving kindness to continue to remember his faithful servant and his family, and to protect our beloved country in this, its hour of bereavement and suspense, and we would thankfully recognise the fact, that while the President's plans and labors have been interrupted, yet his very affliction has so brought out the purity and nobleness of his character as to touch the inner springs of the nation's life more effectually perhaps than even his uninterrupted activity could have done."

"The Lord reigneth let the earth rejoice."

The scribe received a letter from the Postmaster General Thomas L. James acknowledging gratefully in behalf of the President and family the receipt of the resolution sent him by the Welsh Gymanfa of Pennsylvania.

That we ask Rev. Daniel Daniels, Dundaff, to write a memoir of Rev. Lewis Williams and Rev. E. B. Evans, which would be reminder of him and his friends that have gone hence. The three being contemporaries in their youth in Wales, came to America about the same time, and have spent a long life of labor in the same district, and have continued to be bosom friends to the end. He alone is left. May he rest in the shadow of the Almighty to the end.

The sudden death of Dr. Everett, the publisher of the 'American Evangel,' calls us to adopt similar resolutions of sympathy with his widow and children.

That Mr. W. H. Howells, Wanamie, be received member of the Gymanfa as a licensed preacher from Kansas.

That Revs. J. W. Morris, Plymouth, and J. Gwrhyd Lewis be received members in virtue of their transfer letters from Wales.

That Rev. E. T. Griffiths, Lansford, be given the privileges of the Gymanfa, he being a member of a Congregational Association of Philadelphia.

That John Hughes of Bangor be received as a local preacher.

The Gymanfa was a pleasant convocation throughout, pastor and people were united in giving it a hearty welcome which visitors and preachers enjoyed. God and man were thanked for the many favors we enjoyed.

CYMANFA 1882

This one was held at Shenandoah September 22-25. Moderator, Rev. Fred Teilo Evans; Scribe, Rev. T. C. Edwards.

Revs. D. R. Griffiths, Slatington; Jonathan Edwards, Hyde Park; John F. Humphreys, Taylorville; John Edwards, Nanticoke; J. Gwawrfryn Evans, Pittston, and D. P. Jones, Morris Run, were welcomed as new members of the association, also the newly organized English church of Hyde Park, known as Plymouth Church.

For the first time, a committee was appointed to represent our National Missionary Societies, so as to act in their behalf and the churches in need of aid.

That we appeal to our churches to support the endeavor of the temperance people to pass a measure to control or to prohibit the manufacturing and selling of intoxicants in our State, and that we appeal to our people to adopt the use of unfermented wine in the administration of the Lord's Sacrament.

That we appoint a committee of three to draft a form of a church covenant and letter of dismissal for the use of our churches, so that we may have uniform letters in receiving and dismissing members, and to avoid, if possible, lapses in our membership when persons move from one place to another.

That we rejoice to know that there is a desire in some of our Welsh compatriots to organize a Welsh-English Church in Philadelphia, and that we promise them all the support possible to carry out the project. We also desire to foster the friendly feelings existing between this Association and that of New Jersey by appointing two of our members to visit their meetings to be held in Jersey City next April.

That we suggest a change in our constitution, so that the ordination and installation of our ministers may conform to the custom of the English Congregational Churches, namely, by a council representing the neighboring sister churches; that the opinion of our constituency on this question be given by vote and voice in the next meeting.

That we rejoice that there is evidence of a spirit of self sacrifice on the part of the older members, in their desire to secure preaching services to meet the need of our young people.

That we call the attention of our churches to the importance of the element of Praise in our worship, and that the Tonic Solffa system is an easy medium for our youth to learn to read music, which would materially help them to learn new tunes for the services in the sanctuary.

The ordinary program of preaching services was observed Friday, Saturday and Monday evenings as well as the accustomed three meetings on the Sabbath.

CYMANFA 1883

Was held at Minersville and Pottsville, August 31 and Sept. 1, 2 and 3. Preaching services were held in both places on Friday evenings. Saturday evening and Sunday services were held at Minersville and at Pottsville Sunday and Monday evenings, and a missionary service at Pottsville in the afternoon, when addresses were delivered by several brethren and a paper on "Congregationalism" by Rev. R. S. Jones. Business sessions were held at Minersville on Saturday and at Pottsville Monday morning.

Moderator, Rev. F. Teilo Evans; Scribe, Rev. T. C. Edwards.

We welcome Rev. Charles Noble, a representative from New Jersey Association, to our midst, who delivered a comprehensive, kind and brotherly address, expressing a desire that this friendly feeling between the two associations be continued and increased, and the same desire was reciprocated in a resolution adopted while thanking Rev. Mr. Noble for his visit.

We welcome another friend to our midst, the Rev. W. E. Jones of Colwyn, North Wales, and extend to him the privileges of the Gymanfa. The following new members were received:—Rev. J. F. Humphreys, B. D., from Ohio; Revs. Henry Whitby recently ordained at Shamokin, previously a student at Yale Seminary; Rev. B. I. Evans from Wisconsin, and Mr. James M. Lewis, licensed preacher at Shenandoah. The

Scribe reported his visit to the missionary conference held at Saratoga, N. Y., in June, 1883, in which the Eastern Association pledged to the Emergency Fund the sum of $100,000, in addition to the regular budget of the society, and the treasurer was authorized to send the promised sum to the treasurer of A. H. M. Society. During the year the society promised aid to our churches to the extent of $3,150.00, besides paying a supply for a church at Wilkes-Barre, and some supply to a church at Lansford.

That we thank Revs. D. Todd Jones and T. C. Edwards for representing our Gymanfa at Jersey City, and to Mr. Edwards, who delivered an address in favor of the Welsh at Saratoga, N. Y. In response to a communication received from Prof. J. P. Jones, a Missionary at Madura, India, appealing for some help for the school over which he is president, we urge our churches to make an annual offering, and send it through the proper missionary channel, that each church may have proper credit in our denominational contributions, and we suggest the special offering be made simultaneously, the first week in December. That we contribute five cents per capita for each member towards the National Council and the Year Book.

Another warning was given the churches to beware of preachers that are seeking appointments without having proper credentials, some of them unworthy, and causing trouble to the saints of God, and that no one should send an announcement, nor any church receive such without receiving permission of the chairman and scribe of the Association in the district they desire to visit.

We express our sorrow at the absence of Rev. D. Daniels and Rev. W. Jenkins, and sympathize with the former in the sickness of his beloved wife, and the latter in his infirmity being four score and three years old, who is still highly thought of by his brethren, and pray that he be permitted to shelter in the shadow of the Almighty.

That we recommend the churches to observe a week of prayer in the beginning of October to ask the Lord to lead us and bless us in our endeavors to build the church and extend His Kingdom. Preaching services were observed as usual.

CYMANFA 1884

This Gymanfa was held at Drifton, Luzerne Co., August 29 to September 1.

Saturday Conference. Moderator, Rev. R. S. Jones; Scribe, Rev. T. C. Edwards.

New members received were Revs. Anthony Howells, Iago M. Evans, D. J. Jones, and the following churches: West Pittston, Catasaqua and Tomhicken.

Resolution adopted on the death of Rev. W. Jenkins, Jermyn, 84 years of age, which occurred August 28, 1884, and a vote of sympathy with Rev. B. I. Evans in his sickness, which led him to resign his church in Wisconson to return to Hyde Park for rest.

A letter of dismissal was given to Rev. D. Todd Jones on leaving to become pastor of Arvonia Church, Kansas.

That we ask the quarterly meetings to pay attention to the "new declaration of faith" adopted by the National Council during the year.

That we have listened with great pleasure to Rev. Frank A. Johnson, a delegate from New Jersey Association of Congregational Churches, and rejoice in the existing interchange of fraternal feelings between the two associations, and at the prospect of being able by our united and combined forces to subdue the world to our Lord and Master.

That we rejoice to hear of the success of our newly organized English churches, believing that this has been the means of saving many of the youth of Welsh parents, and pray for their continued prosperity, and urge all our churches to be wise to arrange means to minister unto the young people in our midst, who are not able to understand the Welsh language, and to their duty to train the young people; to make great efforts to improve our praise in the sanctuary, and work earnestly in favor of Temperance.

Public services were held Friday and Saturday evenings, Sunday and a portion of Monday, in which prayers were offered, sermons preached, testimonies given, and souls saved according to the indications at the close of the last meeting on Monday evening.

CYMANFA 1885

Was held at Pittston September 18 to 21 incl. Moderator, Mr. Rhys T. Evans, Hyde Park; Scribe, Rev. John F. Humphreys, Drifton.

Visitors welcomed as honorary members were Revs. D. S. Davies, North Wales; D. E. Jones, Conn.; George M. Rees, Minersville; Messrs. William Sandbrook, Peter Roberts and J. M. James, Students of Yale Seminary, Conn.

New members received: Revs. Theophilus Davies, Miners

Mills; E. R. Hughes, Nanticoke; E. Probert, Olyphant, and local preachers, H. W. Evans, Pittston; T. C. Benjamin, Taylorville, and Thomas S. Lewis, Tomhicken.

That the church at Alden be welcomed to our Gymanfa.

That we heartily commend the efforts of brother Evan F. Evans, Blossburg, to publish a portrait gallery of old and present ministers of the Congregational denomination, trusting that it will be conducive to increase the respect of the present generation for the brethren that have labored as pioneers in our State, and be a lasting memorial of their sacrifice.

That we desire to impress on all our churches their duty to support the Home Missionary Society in return for the gifts given our weak churches and the brethren that labor among them; and for the complimentary works spoken of us by Superintendent C. C. Creegen, "That if we were not able to contribute much money we were giving many men for the work."

That we offer our sincere sympathy to our brother, Rev. Daniel Daniels, in his dire bereavement in losing his beloved wife and his oldest son during the year.

That Rev. D. E. Evans, M. D., Plymouth, be given a transfer letter on leaving to take charge of the church at Old Man's Creek, Iowa.

Public services were conducted in our church on LaGrange Street from Friday to Monday evening, and in several other churches in East and West Pittston.

CYMANFA 1886

Held at Plymouth August 27 to 30. Moderator, Rev. Edmund Probert; Scribe, Rev. J. W. Morris. Honorary members, Revs. D. A. Evans, Emporia, Kansas; Rev. Hull, Mo.; D. L. Davies, Carbondale; Mr. Idris Jones, Shamokin, and Mr. D. D. Davies, student from Chicago, Ill. New members admitted: Revs. D. R. Thomas, Penrhiwceibr, South Wales; D. Dyfri Davies, Mount Carmel; Abram Jones, Blossburg; J. Cadwaladr, West Bangor; Mr. Richard Hughes, Rolling Mill Hill; Jonathan J. Jones, Parsons. The Tabernacle Church, Hyde Park, and Pilgrim Church, Plymouth, were also admitted.

That any church seeking membership in the Gymanfa must previously be member of the quarterly meeting of the district if convenient for them to do so, which will be considered when the application is made.

That a letter of dismissal be given Rev. John M. Williams, formerly of Miners, to transfer him to the privileges of the Gymanfa in Oneida, N. Y.

That we commend the work done by the Prohibition party in the interest of Temperance; that we disapprove granting membership in our churches to any one that would rent his property to sell intoxicating drinks.

Services were held in all the Protestant churches of the town. The largest number of ministers and local preachers present that were ever seen in this country of our denomination, a total of 36.

CYMANFA 1887

Held in Shenandoah September 16 over the 19. Moderator, Rev. D. P. Jones; Scribe, Rev. John F. Humphreys. Honorary members, Revs. W. W. Davies, J. Gwawrfryn Evans, William Griffiths and James John.

That Rev. R. Richards, Taylorville, formerly of Ty'n'rhos, be received member, having presented his credentials from Wales; Rev. B. Morlais Hughes from Puget Sound, and Rev. W. H. Jones having a letter from his church at Slatington.

That we recommend our churches in response to a letter from Mr. Morgan Evans, Lansford, to consider the advisability of preparing a Welsh Hymnal for our services in the sanctuary.

That all ministers and preachers desiring to visit our churches with the view of having appointments to preach, are expected to send their original credentials to the secretary to be published, and that no one should be received to our pulpits unless they comply with these conditions. All visitors are expected to send a word at least two weeks of their desires, enclosing their address so as to be notified, if it be inconvenient to accept them.

That the sympathy of the conference be sent to Revs. E. T. Griffiths and T. C. Edwards in their present illness, and our good wishes for their speedy recovery. The preaching services were held as usual.

CYMANFA 1888

Held at Kingston September 7, 8, 9 and 10. Moderator, Rev. D. P. Jones; Scribe, Rev. J. Gwrhyd Lewis.

That Rev. B. Morlais Hughes, Shamokin, be given a transfer letter to the Western Gymanfa of Penna., and Mr. Richard Hughes to Oneida, New York.

That Revs. James John, Shenandoah, be admitted to membership in response to the appeal of his church; Ifor Thomas, Rolling Mill, from the Eastern Association of Ohio; that Rev. George S. Richards, Abertillery, South Wales, be received, recommended by his church in Wales and the English Association of Monmouthshire; that the churches of Glen Lyon, Warrior Run and Moriah, Nanticoke, be also received members.

That the question of securing a hymnal for the Welsh churches be laid on the table for the present, but that we suggest organizing Singing Festivals in our districts to improve our praise.

That we cooperate with the State Conference as far as we are able.

That we congratulate the Home Missionary Society on the appointment of Rev. Thomas W. Jones as their superintendent over this district.

A vote of sympathy was adopted on the death of Mr. George L. Roberts, Revs. John D. Thomas, Plymouth, and E. T. Griffiths, Fountain Springs.

Public preaching services were observed as usual.

CYMANFA 1889

This one was convened at Lansford September 13 to 16 inclusive. Moderator, Rev. T. C. Edwards; Scribe, Rev. J. Gwrhyd Lewis.

Ministers present, who also preached in the services, were Rev. W. Tudwal Williams, Josiah Jones, Machynlleth, Wales; W. D. Williams, R. Richards, J. Gwrhyd Lewis, R. S. Jones, John Cadwaladr, Abram Jones, T. C. Edwards, Ifor Thomas, James John, T. W. Jones, Philadelphia, a George W. Puddefoot, Mich. Visitors welcomed were Rev. C. H. Daniels, New York; Robert Chambers, Turkey; J. Myrnach Evans, Ohio; Howell Davies, Lansford, and Josiah Jones, Machynlleth, Wales.

A letter of credentials given to Rev. J. W. Morris on his visit to Wales. New members received were Rev. W. D. Williams, Pottsville; W. Tudwal Williams, Parsons; R. Powell, Coaldale, and the churches at Forest City and Richland, N. J.

A vote of sympathy with the church at Johnstown in the loss and destruction caused by the great flood to their property, and pledge our help in the rebuilding of their place of worship.

That we send our congratulations to the Rev. W. D. Williams, New York, on reaching his 80th birthday, and 60th year in the ministry.

That we nominate a committee to consider seeking a charter for our Gymanfa.

Preaching services were held in all the Protestant churches of Lansford and the adjacent towns.

CYMANFA 1890

Held at Plymouth September 5 over the 8th. Moderator, Rev. Fred Teilo Evans; Scribe, Mr. James W. Rees, Hyde Park. Honorary members were Revs. W. D. Williams, Deerfield, N. Y.; Thomas Jenkins, Waterville, N. Y.; Dr. T. W. Jones, Philadelphia; J. P. Davies, Talmadge, Ohio; J. D. Roberts (B.), New York; L. Darenydd Evans, Camden, Maine; Dr. Jones, Pittston; D. L. Evans, Student, and the Hon. D. Richards, Tennesee.

That we appoint a committee to form a plan whereby we can prevent the overlapping of churches in small and thinly populated districts, thereby save unnecessary expense in building materials; and to visit the Baptist and C. M. Welsh Presbyterians to secure their cooperation in this sane purpose.

That we disapprove of the conduct of the ministers who purposely arrange to be away on the Sunday of the Association, while the Sunday is granted them to be of service to the denomination.

That the Secretary of the Association is the only authority to arrange appointments for visiting brethren to preach in our churches.

That we authorize our Secretary to send an invitation to the Rev. E. Herber Evans, D. D., to visit our country, and if possible to be present in the association to be held at Hyde Park in 1891.

That we express our loss in the passing on of the Rev. E. Probert, Olyphant, and tender our sympathy with the bereaved relatives. Preaching services were held from Friday evening to the following Monday in the Welsh and English churches of the town.

CYMANFA 1891

Held at the First Congregational Church, Hyde Park, September 11 to 14 inclusive. Moderator, Rev. F. Teilo Evans; Scribe, Mr. James W. Rees. Members received: Revs. David Jones, Hyde Park; T. D. Evans, Taylorville; D. M. George, Pittston, and J. Twyson Jones, Jermyn. The new church at Nanticoke was also received. Other ministers present were considered honorary members as usual.

Letters of dismissal and credentials were given to Revs. J. Gwrhyd Lewis, T. C. Edwards, D. D., to Wales; D. J. Jones, to Richland, N. Y.; Ifor Thomas to Ohio, and Richard Powell, Coaldale, to Newark, Ohio.

That we earnestly appeal to the weak churches within easy distance of each other to unite to have the same minister rather than taxing the Home Missionary Society with unnecessary burdens; also making living conditions easier for ministers and churches.

We congratulate the West Bangor Church on securing a better, more central location for their place of worship.

That we appeal for a more general observance of wise and proper discipline in our churches, and our duty to practice the old custom of the family altar.

That we pledge our support to Rev. R. S. Jones, D. D., Providence, in the publishing of his new book on the Welsh Churches of America, including the history of this Association from its inception to the present day.

That we express our disapproval of the opening of the World's Fair in Chicago on the Lord's Day.

The ministers that preached in the public services were: Revs. John Twyson Jones, D. M. George, Howell Davies, J. P. Williams, Youngstown, a special guest; F. Teilo Evans, R. Sirhowy Jones, D. R. Griffiths, D. Dyfri Davies, D. T. Davies, and others assisted in the devotional services, and preached in the churches of the city.

CYMANFA 1892

Was held at Bangor, Penn., September 16-19. Moderator, Rev. R. S. Jones; Scribe, Mr. James W. Rees.

New members admitted were Revs. J. J. Jenkins, Parsons; Ifor Thomas, Taylorville; T. Henry Jones, Mahanoy City; bearing transfers from other associations, Revs. Rees Morgan, Forest City; Peter Roberts, Olyphant, and the new Congregational Church of Wind Gap.

Letter of dismissal was granted Rev. T. Gwernogle Evans to join the New York State Welsh Association.

Received report of Foreign and Home Missionary Societies.

Our congratulations to the venerable Rev. Daniel Daniels, Dundaff, on attaining his fiftieth year in the ministry, and that we rejoice that he is going to continue to preach while his strength allows him.

That we feel sad to know that some of our churches in which the Welsh language was used to worship are closed on account of industrial conditions, and the inevitable change that comes slowly over our localities when our children call for English in our services, and our neglect and lack of vision to make the necessary changes in the opportune time.

That we rejoice with the churches in Providence and Hyde Park in being able to find young men among them preparing themselves to become preachers of the Eternal Gospel.

We appeal to the young people and others interested in singing, to share their talents and service between the competitive spirit and the praise in the sanctuary.

Public services were held in our churches and others in the town on the Sabbath.

CYMANFA 1893

Held at Wilkes-Barre September 16 to 19. Moderator, Mr. D. J. Evans, Hyde Park; Scribe, Mr. James W. Rees, Hyde Park.

The following new members were welcomed: Revs. T. C. Edwards, D. D.; B. G. Newton, Plymouth, and D. E. Evans, having presented their credentials from other associations, and Rev. J. P. Thomas, Nanticoke; James Jenkins, Warrior Run, and J. A. Jenkins, Dundaff, at their own request and the recommendation of their churches.

A letter of dismissal was given Rev. J. Twyson Jones to present him to the Western Association of Penna., rejoicing at the success of his labors during the two years he was at Jermyn, and praying that the same will follow him to his new field at Fifth Avenue, Pittsburg.

That with great pleasure we hear of the intention of Dr. Joseph Parry to visit our country during next summer, and that we appeal to our churches to arrange Singing Festivals in central locations during his sojourn among us.

That we express our sorrow at the death of Rev. Roderick R. Williams, Fair Wales, Nebraska, one of the original members and founders of our Gymanfa, and that we appoint a committee to prepare a suitable memoir of him to be published in the American Evangel.

That we heartily welcome Miss Rosina Davies, an Evangelist from Wales, to our midst; praying that God in His kind

Providence protect her in her travels on land and sea, and abundantly bless her visit to individuals and churches all over our land.

The regular routine of public preaching services were held in connection with the visit of our Gymanfa to Wilkes-Barre.

CYMANFA 1894

Convened at Nanticoke September 8 to 10. Moderator, Mr. Daniel J. Evans; Scribe, Rev. W. Tudwal Williams.

New members admitted were Revs. R. Lloyd Roberts, Bangor; W. Ceredig Davies, Minersville; John F. Davies, Hyde Park, formerly of Plainfield, N. Y., and D. Weeks, Ashland.

Honorary Members: Rev. W. G. Harrison, Dakota; John W. Williams, Fair Haven, Vt., and T. W. Jones, D. D., Philadelphia.

That we accept the report of the committee appointed to consult authorities as to our need of a charter, and elect trustees to care for properties of the denomination in localities where churches have become extinct, and to act in those cases under the direction of the Gymanfa; said trustees to consist of three ministers, and two laymen, and to continue in office while they remain members in good standing of churches that are members of the Gymanfa. The first group elected were Revs. R. S. Jones, D. D., T. C. Edwards, D. D., Peter Roberts, Daniel J. Evans and Morgan Evans, Lansford.

Ministers that officiated in the public preaching services were: Revs. W. T. Williams, R. S. Jones, D. D., Ifor Thomas, T. W. Jones, D. D., Theophilus Davies, Miners; T. C. Edwards, D. D., Thomas Henry Jones, R. Lloyd Roberts, T. R. Watkins, D. M. George, W. Ceredig Davies, David Weeks, Daniel Daniels, Olyphant. The following led in the devotions:—D. Weeks, Ceredig Davies, James Jenkins, W. H. Howells, D. T. Davies, Shamokin; W. G. Harrison. All the services were well attended.

CYMANFA 1895

Was held at Minersville August 30, 31, September 1 and 2. Moderator, Rev. Theophilus Davies; Scribe, Rev. W. Tudwal Williams.

An address of welcome was given us by the oldest member of the church in which he reviewed its history from the beginning.

New members admitted were Revs. Lot Lake, Mahanoy City, and Rev. David Weeks, Nebraska; the latter being present last year. Transfer letters were given Revs. D. E. Evans to Wisconsin; Thomas Henry Jones to Ohio, and James Alexander Jenkins, Mount Carmel, to an English Association in Ohio, and a newly organized church at Duryea was received into membership.

Honorary members: Rev. David Davies, Neath; J. O. Williams (Pedrog), Stephen Jones, Treoes; J. C. Woods, M. E., Minersville; Ebenezer Edwards (B.), James Williams, Student of Yale Seminary.

That we welcome Rev. Stephen Jones of Treoes, Wales, and Rev. J. O. Williams (Pedrog) on their visit to our country; that we pray that they may be protected on land and sea by God's kind Providence, and that their services in our churches be a blessing, and the name of our Savior be exalted.

That we sympathize with our aged father, Daniel Daniels, in his indisposition and weakness, and we desire to thank him for his interesting articles containing the history of our denomination in this State. That we appreciate the expository notes on the Gospel Mark written to the "American Messenger" from month to month by our brother, Rev. R. S. Jones, D. D., Providence.

The following brethren preached in the series of public services: Revs. R. Lloyd Roberts, D. M. George, J. O. Williams, Liverpool; Stephen Jones, Wales; R. S. Jones, B. G. Newton, Lot Lake, T. C. Edwards, Theophilus Davies, Ifor Thomas, and T. W. Jones, Philadelphia.

The services were delightful throughout.

CYMANFA 1896

Was held at Miners Mills August 28-31. Moderator, Rev. D. M. George; Scribe, Rev. W. Tudwal Williams.

New ministers received were Revs. Noah Bevan from Salop, England; D. J. Jones, Miners Mills from an English Association; William Surdival at the request of his church at Jermyn. Honorary members: Revs. R. Trogwy Evans, R. R. Jones, C. M.; J. F. Humphreys, T. W. Jones, J. Jeffrey Evans, Roderick Davies, Wilkes-Barre; Rev. T. Illtyd James, Wales, and Mr. W. G. Lewis, Catasauqua. Transfer letters were given Revs. D. Dyfri Davies to Wisconsin; John F. Davies and B. G. Newton to Ohio.

We desire to call the attention of our churches to the New Congregational Hymnal published by the Congregational

Union of Wales, and advise them to correspond with the American Secretary, Rev. David Jones, Scranton.

We congratulate Rev. R. Trogwy Evans on the publishing of his able Commentary on the Book of Revelation, wishing it a wide circulation and an extensive sale, believing it to be a valuable contribution to Welsh Biblical literature.

That it is our duty to urge city, borough and township authorities to enforce the Sunday laws of the State, to repress and discontinue all athletic sports, excursions and merchandizing on the Lord's day, and that we urge the delegates and ministers present to call the attention of their churches to these important matters, and be personally interested in the abolition of ball playing and other sports on the Lord's day in their respective localities.

An expression of our loss in the death of our venerable friend and father, Rev. Daniel Daniels, Dundaff, and of our gratitude for the noble service he rendered the Gymanfa, the Church and the Kingdom of God during his long useful life.

Preaching services were held every evening and all day on the Sabbath. Large and appreciative audiences were present in all the meetings.

CYMANFA 1897

Was held at Edwardsville September 3, 4, 5 and 6. Moderator, Rev. D. M. George; Scribe, Rev. J. P. Thomas. New members were Revs. William Jones, Plymouth, and R. H. Owen, admitted on the strength of credentials, one from Kidder, Mo., the other from Meirionethshire Association, Wales.

The following visitors were welcomed as honorary members: Revs. D. E. Evans, W. L. Evans, Dr. T. W. Jones, Messrs. Benjamin James recently from Wales; Rowland Hughes from Yale, New Haven, and W. G. Lewis, Catasauqua.

That we mourn the loss of many members and officers of our churches during the year; prominent among them was the venerable Rev. John Williams, Bangor, on account of his age and service he rendered our denomination for so many years.

That we deprecate the practice of burying the dead on the Sabbath when that is not really necessary.

That we commend our two churches at Wilkes-Barre for uniting to secure the same pastor to serve them.

The public services of this Gymanfa were marked by a deep spiritual feeling pervading the praise, prayers and the messages of the brethren. Large congregations were present in all the meetings and all were attentive listeners.

CYMANFA 1898

Gathered together in Mahanoy City September 9 to the 12. Moderator, Rev. David Jones; Scribe, Rev. J. P. Thomas.

New members admitted were: Revs. W. J. Richards from New York State; Roderick Davies at the request of the church at Parsons, where he was recently ordained; the church at St. St. Clair was also added to the list of churches. Members dismissed were: Revs. Lot Lake and William Surdival to join the Welsh Conference of Ohio.

Extensive reports were given by the several standing committees and many resolutions were offered and adopted that were of local and temporary importance.

Public preaching services were held in the local church and through the town from Friday to Monday evening.

CYMANFA 1899

Was held at Taylor September 1 over the 4th. Moderator, Rev. David Jones; Scribe, Rev. J. P. Thomas.

Rev. D. E. Evans, M. D., Kingston, was received member, having a transfer letter from Wisconsin, and Rev. W. M. Davies, Slatington, at the request of his church, being ordained during the year.

Visiting brethren welcomed were Rev. J. G. Evans, Mr. John W. Davies of Marietta, and Mr. Thomas Williams of Carnarvonshire.

A strong paper was read by Mr. Thomas Peters of Wind Gap, on "The duties of Deacons in the Congregational Church," and an appeal was made by the Association that it be published in the "Drych," a Welsh weekly, and in "The American Evangel," a Welsh monthly.

Apologies were made by individuals and churches for violating the by-laws of the Gymanfa, which were accepted.

Public services were well attended and thoroughly enjoyed.

CYMANFA 1900

Was held at Slatington September 7 to the 10 inclusive. Moderator, Rev. B. I. Evans; Scribe, Rev. J. P. Thomas.

The following were received members: Revs. John Crwys Evans, Taylor, by letter from Glanmorganshire, Wales; Rev. E. R. Lewis and Rev. R. Lloyd Roberts at the request of the churches of Tabernacle and Mahanoy City; Rev. H. W. Jones by letter from South Dakota; Jonathan R. Davies, Forest City, having been ordained during the year, and the Rev. James Williams, Shamokin.

Letters of dismissal were granted to Revs. W. Jones, Plymouth, and R. H. Owens, both to Ohio; Rev. W. M. Davies to Wales; John Cadwaladr to Illinois, and E. R. Lewis to visit Wales.

An address was given by Rev. David Jones on leaving the chair after presiding for two years, on "The decadence of religious experience and Spirit of Prayer in the churches," and an able paper was read by Mr. R. G. Parry on "Practical Godliness;" both authors were asked to publish their productions which they did.

That we are grateful to God for His protection over our Missionaries in China, though a few have lost their lives in the recent uprising, and pray that "The Lord of the Harvest" protect His devoted servants, and in His own way lead the representatives of the various countries interested to an amicable understanding, so that the Missionaries be permitted to publish the Gospel to the millions in that great empire.

A series of public preaching services were enjoyed by the various churches of the town during the visit of the Gymanfa.

CYMANFA 1901

This was held at Tabernacle, Scranton, August 30, 31 and September 1 and 2. Moderator, Rev. B. I. Evans; Scribe, Rev. J. P. Thomas.

Letters of dismissal were given to Revs. James Jenkins to Iowa, and R. Lloyd Roberts to Ohio; Noah Bevan to Denbigh and Flint Association, North Wales, and to John Crwys Evans visiting credentials to Wales, and the church at Delta to join the Washington Conference of Congregational Churches.

Rev. B. I. Evans read a paper on "The teachings of the Church," and Mr. Robert R. Williams on "The Church as a religious and moral power to uplift the human race." The readers were complimented and were asked to publish their productions.

That we heartily congratulate our brother, Rev. Peter Roberts on passing his examination for the degree of Ph. D., and wish him great success in selling his volume on "The anthracite coal region," which was prepared for his finals and was highly complimented by the professor at Yale. The regular public preaching services were held in the Tabernacle and the neighboring churches, which were well attended and enjoyed.

CYMANFA 1902

The Gymanfa in 1902 was not held because of industrial conditions, caused by a strike in the coal mines, which led the officers in charge to cancel it for the year.

CYMANFA 1903

Was held at Lansford September 11 to 14. Moderator, Rev. T. C. Edwards, D. D.; Scribe, Rev. J. P. Thomas.

New members admitted were Revs. H. R. Hughes, Plymouth, from New York State; J. Vinson Stephens, Pittston, from Ohio, and T. Illtyd James, Olyphant, from Iowa.

Letters were given Revs. John Crwys Evans, Taylor, to Wales; James J. Evans, Bangor, to Iowa; D. M. George to New York State, and the church at Shenandoah to the Wyoming Association, Pa. Visitors, Revs. John Jones, Newfoundland; D. P. Griffiths (B.), Lansford, and T. T. Muchler, Philadelphia, were welcomed as corresponding members.

A fine address was given by Dr. R. S. Jones in vacating the chair, and papers were read by John R. George, Wilkes-Barre, on the "Duty to contribute towards the Ministry," and Thomas Corris Davies, Lansford, on "Religious Revivals." All these efforts were thoroughly enjoyed.

That we greatly rejoice at the endeavors made by the Methodist Protestants, the United Brethren and the Congregationalists to become more closely affiliated one with another, so as to promote the interests of the Kingdom of our Lord and Savior Jesus Christ.

That we express our sorrow on hearing of the death and burial of our State Superintendent of Home Missions, Rev. T. W. Jones, D. D., Philadelphia, while on our way to our annual gathering. His quiet peaceful influence and wise counsel will be missed in many directions. That we convey our sympathies to his family in their bereavement.

The regular preaching program was observed as usual, and according to the statement of the scribe at the time more effective and stronger messages were not heard for several years, if at any time. May the seed have rich deep soil.

CYMANFA 1904

Convened at Plymouth September 9-12. Moderator, Rev. T. C. Edwards, D. D.; Scribe, Rev. Theophilus Davies.

Revs. H. P. Roberts, Wilkes-Barre, and A. L. Rowe, Nanticoke, were received members; bearing transfer letters from Ohio.

Appropriate resolutions relative to the demise of Revs. Jonathan R. Davies, Forest City, and R. S. Jones, D. D., Providence, Scranton, were adopted, and presented to the families of both brethren. Further notice will be seen of these faithful servants in other sections of this volume.

Mr. John E. Thomas, Plymouth, read a very interesting paper on the subject, "The Relation of the Church to the Children."

The subject of Dr. Edwards's address in leaving the chair to his successor was "The traits in the life Dr. R. S. Jones."

The following visitors were welcomed as honorary members: Revs. Mr. Koch, D. Rhoslyn Davies (B.), Rev. Hugh Griffiths, C. M., Plymouth; D. E. Evans, M. D., Kingston; J. J. Jenkins, Taylor, and Charles A. Jones, Superintendent of the Home Missionary Society, who delivered a fine address Saturday afternoon.

The ordinary program of preaching services were held in connection with the visit of the Gymanfa.

CYMANFA 1905

The meetings were held at Miners, Luzerne Co., September 8, 9, 10 and 11.

Prof. H. W. Evans, assistant Moderator, presided in the absence of Rev. T. C. Edwards, D. D., who was visiting Wales. Scribe, Rev. W. Ceredig Davies.

Revs. W. Tudwal Williams and D. Ffynab Davies having transfer letters; the former from Liverpool, England, and the latter from Newfoundland, were received members of the association. Visitors welcomed were Revs. J. J. Evans, Frostburgh; Charles A. Jones, Philadelphia, and Dr. Duncan.

That we express our sorrow and sympathy with the church in the Tabernacle and the relatives of their late pastor, D. P. Jones at his demise and our appreciation of his labors in behalf of his family, church, denomination and nation.

That we rejoice greatly that the war between Russia and Japan came to an end when the representatives of the two countries signed terms of peace at Portsmouth, New Hampshire, September 6, 1905, and that our Hon. President, Theodore Roosevelt, had been a prominent factor in bringing the parties together to discuss the terms.

That we send our sympathies to Rev. H. P. Roberts in his portracted illness and weakness, and our prayers for his recovery, that he may serve his family and his church for years to come.

The public services were, some of them, out of the ordinary. We quote from the records written by the Scribe of the Gymanfa for that year. Sunday afternoon the devotions were led by Windsor Jones, the son of the late Dr. R. S. Jones, Providence, and Rev. David Jones, Scranton, preached. Rev. Charles A. Jones of Philadelphia, our Home Missionary Society's Superintendent, was announced to preach in English after him, but as soon as the first Mr. Jones ended his sermon, there followed an outburst of religious feeling that led some to sing, others to pray, and all were filled with a true desire to worship, and the service was continued until five o'clock. Several persons that experienced the revival of 1859 took part, so that Rev. Charles A. Jones had to forego his sermon till the evening, when Rev. James Williams, W. J. Richards, D. D., and Mr. Jones preached.

Monday afternoon Rev. Dr. Richards led in the discussion on the subject, "The Place of the Home in the success of the Church," followed by many others. In the evening, Rev. Fred Teilo Evans led in the devotions, while Rev. J. V. Stephens and Ifor Thomas preached. We certainly had a taste of the Pentecost in some of these meetings.

CYMANFA 1906

Was convened at Pittston September 14 to 17 inclusive. Moderator, Rev. Theophilus Davies; Scribe, Rev. J. V. Stephens.

Revs. W. R. Edwards, Scranton, and B. J. Williams, Glen Lyon, were welcomed as members having been transferred from other associations by means of proper credentials.

That Rev. W. C. Davies be dismissed at his own request to join the English Association of New York.

That we sympathize with Rev. B. I. Evans, Dr. T. C. Edwards and Dr. W. J. Richards in the trials they pass through on account of sickness and death.

Public preaching services were conducted as usual by Revs. John Roberts, Wales; Ifor Thomas, A. L. Rowe, H. R. Hughes, Peter Roberts, Ph. D., R. W. Hughes, Oskaloosa; James Williams, Charles A. Jones, T. C. Edwards, D. D., W. R. Edwards and David Jones.

The Moderator read a very interesting paper on the relation of "The Home to the Church and the Sunday School."

The services were enjoyed by large congregations, and the hospitality of this church on the occasion was up to its regular high standard.

CYMANFA 1907

Was held at Bangor, Northampton, September 6 over the 8. Moderator, Rev. Ifor Thomas; Scribe, Rev. J. V. Stephens.

Visitors welcomed to the association were Revs. John F. Humphreys, Ludlowville, N. Y., and O. G. Owen, Delta.

We express our sincere sympathy with the relatives and the church of our lamented and faithful co-worker, Rev. W. J. Richards, D. D., Wilkes-Barre.

That we appoint Revs. T. C. Edwards, D. D., Fred Teilo Evans, and David Jones to cooperate with other committees to form a Welsh Historical Congregational Society.

That Rev. Fred Teilo Evans be our representative to the National Council.

That Mr. Abram Jones, Plymouth, be asked to prepare to address us at the next Gymanfa on "The successful class meeting" or "Seiat."

That Rev. O. Lloyd Morris be admitted member of our Gymanfa in virtue of his credentials from an English Association in England.

The regular order of public services was held in all the Protestant Churches of the town, supplied by members of our Gymanfa. The welcome given the ministers, delegates and friends by the Christian people of Bangor was most cordial.

CYMANFA 1908

Was held at the First Church of Wilkes-Barre September 11 to the 14th. Moderator, Rev. Ifor Thomas; Scribe, Rev. J. V. Stephens.

New members received on the strength of credentials were Revs. J. B. Davies, J. J. Jenkins, T. A. Humphreys and W. Davies, Slatington.

A transfer letter was given Rev. George S. Richards, Hartland, Conn.

Addresses were delivered by Dr. T. C. Edwards on "Wales after the Revival in a material, social and religious sense," and by Rev. Ifor Thomas on "The Congregational Church and the Denomination." Discussion followed, and a desire was expressed to have the addresses published in the Welsh weekly, "Y Drych."

That we express our practical sympathy with our brother, Rev. B. I. Evans, in his loneliness and sickness; a committee was appointed to carry out this suggestion.

Resolutions in favor of Temperance and Sabbath Observance were adopted, and an appeal was made in a form of a resolution to the civic authorities of Lackawanna and Luzerne Counties to cooperate to check the open flagrant violation of the laws of our Commonwealth.

The usual program of sermons was delivered in our church and the local ones of other denominations.

CYMANFA 1909

This was convened at Providence, Scranton, September 10 to 13 inclusive. Moderator, Rev. James Williams; Scribe, Rev. J. V. Stephens.

That we reciprocate the desire expressed by Rev. Ifor Evans, Williamsport, in behalf of the English State Conference held at Ebensburgh last June for a closer and more united fellowship between the English and Welsh Churches of our State, in order to cooperate in our efforts to build the church and extend the Kingdom of God in our midst, and that we appoint Revs. Theophilus Davies, T. C. Edwards, David Jones and J. V. Stephens to meet representatives of the English Conference to discuss and suggest plans, whereby these objects can be carried out, and to report in the next annual meeting.

That the First Church of Scranton be asked to appoint a minister to preach in the next Gymanfa a sermon on some phase of Temperance considered most needed.

That we call attention of our churches to a local option measure that is being agitated throughout our State, and do our duty to enlighten our people as to the advantage derived by this measure if it be adopted.

The regular order of preaching services was observed in this and all our local churches.

A loving sympathetic reference was made to the passing on of our faithful genial brother, Rev. B. I. Evans of Scranton, and of his devotion to duty while he was able; that we express our sympathies to his few remaining relatives.

That we thank Rev. Ifor Thomas for his pleasant and timely address on leaving the chair to his successor on the best way to assist our weak churches; and Mr. William Pritchard for his strong exhaustive treatment of "The duty of the church re the trend of the age for amusements."

The public services were well attended from Friday to Sunday evening.

CYMANFA 1910

This one was held at the First Welsh Church, Scranton, September 9 to 12. Moderator, Rev. James Williams; Scribe, Rev. J. V. Stephens.

Visiting friends welcomed to participate in the proceedings were: Rev. John Hammond (C. M.), T. Teifion Richards (B.), Scranton; R. R. Lloyd, Chicago; W. Ceredig Davies, Walton, N. Y.; Morgan P. Jones, Marietta, Ohio; Enoch Hughes, Cwmtwrch, Wales; S. I. Davies, Nanticoke; David Davies, Neath; William Lewis (C. M.), Elfed Lewis, London, England, and Mr. J. M. Pritchard, recently from Wales.

Rev. Thomas Evans, Dodgeville, now of Wilkes-Barre, be admitted to membership, and Revs. Peter Roberts, Ph. D., Mahanoy City; W. C. Davies, Olyphant, and Ffynab Davies be dismissed at their own request. Rev. James Williams delivered an interesting address on vacating the chair on "The Mission of the Church." Rev. Elfed Lewis, our visitor from London, gave some reminiscences of the late revival in Wales, and Rev. Enoch Hughes and Dr. Rees R. Lloyd, Chicago, Ill., gave stirring talks.

A report was given of the deliberations of a committee appointed by the State Conference to secure closer affiliations between all the Congregational Associations of the State; particularly those of the English and Welsh in the Wyoming Valley. The resolutions suggested by the joint committee meant closer fellowship, and were unanimously approved and accepted by the Gymanfa. Thus the reader will see that the idea of a closer union has been discussed in many meetings of our Gymanfa; however, at the close of 1931 the desired goal was reached, and to celebrate its consummation this volume of history is prepared and published.

A rich menu of sermons preached by home talents and visitors in our own as well as other churches in the city and the valley were thoroughly enjoyed by large audiences from Friday till Monday evenings.

CYMANFA 1911

Convened at Plymouth, Luzerne Co., September 8-11, 1911. Moderator, Rev. H. R. Hughes; Scribe, Rev. David Jones.

Rev. Isaac Trefor Williams of Slatington and Catasauqua was admitted to our fellowship in the ordinary, regular way.

The following were invited to share our privileges during the Gymanfa:—Revs. A. E. Ricker, Superintendent of our State Home Missions; W. M. Randle, Edwardsville; W. C. Hickman, Hugh Griffiths (C. M.), Plymouth; E. J. Morris, and Mr. W. G. Thomas, Wilkes-Barre.

Rev. Henry R. Hughes, retiring Moderator, delivered an address on "The thoughtlessness of the age," following which brief addresses were given by Revs. Thomas Nicholson, London, England; E. J. Morris and T. Cynonfardd Edwards, D. D.

Other needed matters were attended to in the ordinary way. That we welcome most heartily the Rev. Thomas Nicholson of London on his visit to our country, churches, associations and homes, imploring the kind Providence of God to protect him on land and sea, and lead him safely home to his family and people of his charge, and that his ministry be the means of creating in us a fuller realization of our responsibilities to our God and Master as their representatives in the world.

The ordinary program of sermons was carried out in our own and other churches of the town.

CYMANFA 1912

Held at Slatington October 4 to 7. Moderator, Rev. J. V. Stephens; Scribe, Rev. David Jones.

New members admitted were Revs. Peter L. Lloyd, Spring Brook; James Jenkins from the Western Association; J. Myrddin Jones from New York State; D. W. Fletcher, Mahanoy City.

Members given transfer letters were Revs. James Williams to Susquenhanna Assocation, Pa.; John B. Davies to St. Lawrence Association, New York; Rev. Richard Powell to the Wyoming Association, Penna.

Resolution: That we welcome the brethren, Revs. Peter Price, M. A., of Rhos, Denbighshire; D. Lloyd Morgan, Pontardulais, Glamorganshire, on their visit to our country, homes, church and association, and pray God to bless their services to us all, and protect them in their travels on land and sea, and lead them to their native heath, their churches and families refreshed in body, mind and spirit as the result of their sojourn in our midst. Other ordinary and regular business of the association was transacted as usual.

The preaching services were well attended from the first to the last meeting, and all who took part seemed to be led by the Holy Spirit.

CYMANFA 1913

Was held at Mahanoy City September 19 over the 22. Moderator, Rev. Ifor Thomas; Scribe, Rev. David Jones.

A strong representation of the State Conference was present, consisting of Revs. Charles H. Ditton, Kane; A. Norris, Greenfield, and A. E. Ricker; they were welcomed, and each one delivered a strong earnest message in the direction of unity and better cooperation in our efforts as a denomination.

We expressed our appreciation of their visit, and earnestly hope that their presence and helpful inspiring talks be the means of bringing the Welsh Gymanfa and the State Conference into closer and more tender sympathetic relation.

That we acknowledge the service and the value of the public press as a medium of information and instruction by their faithful presentation of the facts given them by ministers and churches, regarding their efforts to purify society, to lessen crime, arrest the guilty, and thus work together in upholding the Kingdom of Christ in our civic government.

That Revs. W. Glyn Williams, Meiros Williams and W. T. Holmes be admitted to membership on the strength of their transfer letters from other associations.

That Revs. James Williams, Neath; Charles Embrey (B.), Mahanoy City, be extended the privileges of our Gymanfa.

That we miss the presence of our venerable brother, Rev. Fred Teilo Evans, because of indisposition, and pray he may be speedily restored, that we may enjoy his presence in our assemblies as in former years.

The brethren were happy in their ministry during our visit, and the church and the families were as hospitable as we could wish them to be.

CYMANFA 1914

Convened at Edwardsville October 9-12. Moderator, Rev. Ifor Thomas; Scribe, Rev. David Jones.

Visitors welcomed were: Revs. E. P. Seymour, A. E. Ricker, E. Aubrey, Edwardsville; William Pierce, Plymouth; R. Powell, Rendham. New members received were Revs. J. M. Pritchard and Jacob Born.

Revs. E. P. Seymour, a local representative of the Bible

Society, and A. E. Ricker representing our Home Missionary Society, delivered addresses on their respective missions. After several had spoken on the matter brought before us, particularly by Rev. E. P. Seymour, the following resolution was passed: We sincerely offer to Mr. Seymour our heartfelt gratitude for this visit to our conference, his lucid presentation of the condition of the foreign population in our valleys, and our magnificent opportunities to do educational and religious work among these people, and that we encourage the committee appointed yesterday, October 8, at Pittston by fourteen ministers of the two valleys to present the case to our Home Missionary Society, with a view of having them survey the field, and if they be justified by the facts gleaned, to appoint a missioner to help our ministers and churches to labor among these people.

An appropriate resolution re the great war carried on the Continent of Europe was adopted.

A transfer letter was given Rev. Peter L. Lloyd to join the Susquehanna Association of Congregational Churches.

Rev. Ifor Thomas, on leaving the chair to his successor, delivered a very able address: "On our duty to utilize the talent and resources of the church to secure its success, and to evangelize the world." The accustomed resolutions of sympathy and gratitude were adopted.

Preaching services were held from Friday evening to Monday evening.

CYMANFA 1915

Held at Taylor September 17 to the 20th. Moderator, Rev. W. Tudwal Williams; Scribe, Rev. David Jones.

Corresponding members were Revs. W. R. Pierce, Richard Powell, M. P. Jones, M. O. Evans, D. D., Cincinnatti; and C. W. Carroll, D. D. Rev. J. T. Griffith, was admitted member of the Gymanfa, having presented credentials from New York State.

The subject of Rev. W. Tudwal Williams' address in vacating the chair was "Our duty towards the young people in our churches."

That we welcome Dr. M. O. Evans, Cincinnati, on his visit to our Gymanfa, and thank him for the able gripping sermons he delivered in our preaching services. The Sunday School and Temperance were referred to in strong addresses and suitable resolutions, to act in our polling booths at our elections as it becomes the followers of our blessed Master. References were made to our need of a new supply of hymnals for our services, but the matter was held in abeyance until we would hear from our denomination in Wales.

Public services of the Gymanfa, in the absence of a pastor, were conducted by Rev. Ifor Thomas, an old pastor of the church. Sermons were delivered in our own and churches of other denominations in the town and as far as Scranton.

CYMANFA 1916

Held at the Tabernacle Church, Scranton, September 15-18. Moderator, Rev. W. R. Edwards; Scribe, Rev. David Jones.

Churches and pastors were fairly well represented.

Visitors welcomed were Revs. Owen Thomas, Richard Powell, Dr. Rhys R. Lloyd and Messrs. Thomas J. Evans, Johnstown; T. O. Charles, Pittsburg, and John R. Thomas, Scranton. Rev. J. D. Thomas, Taylor, was received member of the Association. Rev. Jacob Born was given a letter to join the Philadelphia Association. Rev. W. R. Edwards addressed the association on the subject, "The Gymanfa."

Report from the National Council at New Haven was given by Rev. David Jones.

That three be appointed to consider the advisability of preparing a bilingual hymnal for our use as a Gymanfa, and if possible to secure the cooperation of the Calvinistic Methodist denomination to publish a book that will meet the need of both denominations. That the expense of the enterprise be borne by the Gymanfa, and the profits from the sales be used to help weak churches and other worthy causes, according to the judgment of the Gymanfa. That the committee should secure the opinion of the individual churches as soon as possible, and report in our next meeting. The committee appointed for the business was Revs. Dr. T. C. Edwards, David Jones and Mr. W. D. Owens, Pittston.

That we rejoice to know that the leaders of Congregationalism are preparing to celebrate in a worthy manner tercentenary of the landing of the Pilgrims on this continent in 1920.

Resolution on the labor question was adopted.

An able paper was read by Rev. W. Glyn Williams on "The duty of our laymen to be loyal and faithful to the important gatherings of our denomination."

A series of public preaching services were held from Friday to Monday evenings in the Tabernacle and other churches in the city.

CYMANFA 1917

Was held at the Second Church, Parish Street, Wilkes-Barre, September 14-17. Moderator, Rev. J. M. Pritchard; Scribe, Rev. David Jones.

In addition to the membership of the Gymanfa, the following were made corresponding members:—Revs. Thomas J. Jones, Granville; W. E. Rees, Nanticoke; George L. Todd, William Pierce, Plymouth; E. P. Seymour, Carbondale; Dr. Carroll, E. J. Morris, London Jones (M. C.), Wilkes-Barre, and Messrs. Jabez Williams and John I. Williams.

Rev. J. M. Pritchard gave his parting address on the subject of "Patriotism and Christianity."

Rev. Robert L. Williams of Slatington was received member, having a transfer letter from New York State.

Prof. E. J. Lewis read a paper on "Congregationalism of the past and present and our obligations to the one and the other."

Rev. T. C. Edwards gave a full comprehensive report of the work of the committee appointed on the publishing of a Welsh-English Hymnal for our use, and the prospects of its early issue. The following resolution was heartily adopted:—We desire to call the attention of our churches to our Congregational Hymnal published under the auspices of our Gymanfa to meet the need of our Welsh and English churches, we bespeak the general adoption of it in our churches; we congratulate the committee on preparing such a neat, handsome and complete book, which in our opinion will certainly meet our requirements. We heartily extend to the committee appointed and those who graciously cooperated with them our sincere gratitude for such a labor of love.

Rev. W. T. Holmes, at his own request, was given a letter to join the Association of which his church at Farrell is a member.

A vote of sympathy with the family of Rev. J. V. Stephens, and the church at Pittston was adopted, including our appreciation of his services to our churches and Gymanfa during his ministry in Pittston.

That we wish to inform our Hon. President Woodrow Wilson that we are deeply concerned in the successful issue of the entrance of our country into the present World War, and to assure him that we are in perfect accord with him as to the ideals set forth so ably by him, for which the American people stand to the point of suffering and sacrifice, and further that our prayers continue for him in all his endeavors for the welfare of humanity.

Since a number of our young people are leaving their homes in answer to the call of our country, we urge parents, pastors, Sunday School teachers, and churches to keep in touch with them by means of letters, church papers and religious publications, so as to constantly remind them of their homes, and of our interest and prayers for them.

Preaching services were held from Friday to Monday evening, in which members of our Gymanfa and Rev. T. J. Jones, Granville, N. Y., a special invitee of the local church, delivered able and interesting messages.

CYMANFA 1918

This was held with the church at Slatington, September 20 to 23 inclusive. Moderator, Rev. Isaac T. Williams; Scribe, Rev. David Jones, D. D.

Corresponding members were Revs. James Jenkins, H. C. Hinman and Dr. Carroll. Addresses were delivered by Dr. Carroll on "The every member canvass," and Rev. J. Hinman on "The Pilgrim Memorial Fund."

Congratulations given Rev. David Jones on receiving an honorary degree from Iowa.

Transfer letters were granted Revs. J. D. Thomas to New York State; H. R. Hughes and W. Glyn Williams to Eastern Ohio Gymanfa.

Rev. T. C. Edwards, D. D., preached on the subject given him.

The following message was wired to our Hon. President Woodrow Wilson: "The Welsh Congregationalists of Penna in session at Slatington, Penna., September 20-23, pledge our heartiest support to the Government to win the war."

Public services were held at our own churches as well as many others of the town churches, and were ministered in a pleasing and profitable manner by members of our Association.

CYMANFA 1919

This was convened at Miners Mill, September 19-22. Moderator, Rev. J. T. Griffiths, D. D.; Scribe, Rev. David Jones, D. D.

Dr. Carroll was called to address the Gymanfa in relation to his duties as Superintendent of our Home Missionary Society.

and Rev. I. T. Williams in vacating the chair to his successor, spoke on "The need of a Church Revival to meet the requirements of Society."

Revs. Griffith Evans and James Jenkins were received members of the Gymanfa in virtue of letters presented by them from New York State. A transfer letter was granted Rev. J. M. Jones.

Rev. William Jones, originally of Nanticoke, but had been recently serving our country as chaplain in the Army, was welcomed to the Gymanfa, also his wife was greeted and welcomed.

The church had selected the first 11 verses of Mathew, 5th chapter, as subject for discussion by eleven persons, the majority were present and took the verse allotted them.

A resolution expressing a delight at the restoration of health to Rev. David Jones, D. D., so as to be able to take up his work as pastor after seven months of serious indisposition, and to take charge of the records of our Gymanfa was adopted.

An enthusiastic resolution expressing our joy at the ending of the World War. Ministers of the Gymanfa officiated in the public services from Friday to Monday evening.

CYMANFA 1920

Was entertained by the Dr. Jones Memorial Church September 24 to 27. Moderator, Rev. Ifor Thomas; Scribe, Rev. David Jones, D. D.

Visitors welcomed were Revs. W. R. Pierce, John Lewis Evans, Richard Powell, D. D.

Rev. J. T. Griffiths on leaving the chair to his successor addressed the Conference on "The Church of Christ."

Revs. J. A. Pritchard, Slatington, and Abram Jones, Bangor, were received as members, bearing credentials from New York State Gymanfa and the quarterly meeting.

Resolved, That we earnestly urge all our churches to hold some form of celebration in honor of the "Tercentennary of the landing of the Pilgrims," and to unite with local organizations in such ceremonies.

That we rejoice in witnessing the improvement in the social condition of our surroundings as the result of the passing of the Eighteenth Amendment to our Constitution.

That we congratulate the women of our country on the adoption of the Woman's Suffrage Act, and urge them to exercise their privilege in the next election.

Rev. J. M. Jones was given a transfer letter to introduce him to the fellowship of the Pembrokeshire English Association of English churches in Wales. The new church at Allentown was admitted to membership of the Gymanfa. Mr. S. J. Phillips read a paper on the International Sunday School Lessons, as to its merits to the Sunday School scholars.

That we recommend one service in each Gymanfa to be given entirely to the young people of our churches, and a committee be appointed annually to arrange the program; for the present Mr. S. J. Phillips, Evan J. Lewis, D. R. Davies and W. G. Jenkins were named and appointed.

At the afternoon service on Monday Rev. T. C. Edwards, D. D., conducted a Bible Class on the 51st Psalm.

A resolution prepared jointly by the officers and the executive committee on the death of Mr. W. D. Owen, Pittston, was adopted, particularly on account of the valuable service he rendered the Gymanfa in editing and arranging the music of the new hymnal of our denomination—he did this very singular service which no one else in the history of the Gymanfa has been called upon to perform during this age; this hymnal will serve as a memorial of his devotion to the music of the sanctuary and also as treasurer of the enterprise.

A program of sermons was preached by members of our Gymanfa in the services from Friday to Monday evening.

CYMANFA 1921

The Gymanfa met at Nanticoke September 23-26, 1921. Moderator, Rev. Theophilus Davies; Scribe, Rev. David Jones, D. D.

Friends welcomed as corresponding members were: Revs. W. Williams, Shamokin; James Henry, Evan Thomas, T. J. Williams (M. E.), Bangor; O. Lloyd Morris, D. D.; J. B. Davies, New York State; J. L. Evans, Olyphant. Rev. Samuel Whilding, Plymouth, was admitted to membership, also Rev. Enoch Hughes of Dr. Jones Memorial, Scranton. Mahanoy City Congregational Church was given letter to join the Wyoming Association inasmuch as all its eervices were conducted in the English language.

Rev. Ifor Thomas, past president, gave a splendid address on "Denominational Loyalty."

Resolutions of condolence with the family of Rev. W. R. Edwards and the Tabernacle Church were adopted, also an appreciation of his services to the denomination, the church and Kingdom of God.

Brief addresses were delivered by Revs. Lloyd Morris and J. B. Davies as our guests and visitors.

We still rejoice that the Eighteenth Amendment, a prohibitive temperance measure, is a part of our Constitution, but regret the laxity of the enforcement of it, and call on all our members to do their duty to secure the full benefit of such a wonderful statute. We appeal to the women of our churches to exercise the privilege given them and to cast their votes in favor of all human progress.

Sermons were delivered by members of our conference during the meetings of the Gymanfa.

CYMANFA 1922

Was held at Spring Brook, one of the smallest and the only church in a purely agricultural district in our Gymanfa of late years, on September 1 to the 4th inclusive. Moderator, Rev. Theophilus Davies; Scribe, Rev. David Jones, D. D.

The following new pastors were welcomed to the membership of the Association, Revs. M. M. Huws, John B. Davies and Thomas J. Jones.

A transfer letter was granted Rev. John A. Pritchard, Slatington, to unite with Central Association of Kansas.

Rev. Theophilus Davies, in giving up his office as Moderator, dealt in Reminiscences, particularly of the Gymanfa of 1884. He viewed the Gymanfa from three standpoints: Past, Present and Future.

Resolutions relating to the Bible Society, Young People, Sunday School, Temperance and the Sabbath were adopted. Mr. S. J. Phillips, Professors E. J. Lewis and W. G. Jenkins be asked to prepare program for the young people's meeting in the next Gymanfa.

This was the first Gymanfa held at Spring Brook, though religious services were held here as early as 1834, though as stated above, that it is a small church in an agricultural district, we were entertained royally, and we had very pronounced evidences of the presence of the Lord among his people, according to the testimony of many and the spirit that was manifested in some of the meetings, when the congregation spontaneously led in singing before the speaker was hardly through. We pray that the elevating influences of the meetings tarry long in the neighborhood, that our churches be revived, souls saved, and the name of God be glorified.

This Gymanfa will not soon be forgotten, if ever, by some that were present.

CYMANFA 1923

Was held at Plymouth September 14-17, 1923. Moderator, Rev. Griffith Evans; Scribe, Rev. David Jones, D. D.

New members welcomed were Revs. J. Glannant Morgan, Ph. D., and William Glyn Williams; the former from Iowa, and the latter from Eastern Ohio.

Letter of dismissal was given Rev. S. J. Whilding to join the Gymanfa in Ohio.

We rejoice at the honor given Rev. Theophilus Davies by one of our educational institutions when they bestowed on him the honorary degree of D. D., and pray that he may have many years to enjoy the distinction.

We heartily commend our Governor Gifford Pinchot on his success in averting a prolonged suspension in the Anthracite Region, and we recommend our Registrar to notify our worthy Governor of our appreciation.

We urge the members of our churches in this association to become subscribers to our denominational papers, that they become acquainted with the work of our benevolent societies.

That we rejoice in the prospective visit to this country of our world renowned compatriot and statesman, Honorable David Lloyd George.

The customary resolutions of condolence and appreciations with families and churches were adopted, and the usual program of public services were held; ministers of our Gymanfa officiating.

CYMANFA 1924

Was held at Miners Mills September 12-15. Moderator, Rev. Abram Jones; Scribe, Rev. David Jones, D. D.

Visitors welcomed were Rev. J. L. Evans, Rev. George Rees Boylston and T. L. Joseph from Wales.

The church at Allentown was given credentials to join the Philadelphia Association. Rev. Griffith Evans, past president, gave us a fine address on "The Internationl Peace and the Church of God." It was well received.

That we highly appreciate the views of our Governor Gifford

Pinchot on the enforcement of the Prohibition Law, and pledge our support to him in his endeavors, and would be exceedingly thankful if he would use the means necessary to cleanse our towns and cities of the people that wilfully ignore our laws.

Inasmuch as Rev. David Jones, D. D., the pastor of this church, has come to the conclusion to give up the pastorate, we wish him God speed in his new office as Superintendent of the Bible Society in North Eastern Penna. We rejoice that our denomination has been recognized and honored in the election of our brother to this office, and also rejoice in the fact that we will still enjoy his followship and service in our Association.

In the afternoon of Sunday, Rev. George Rees Boylston preached on "The church's challenge to the youth of today," and Dr. Carroll on "He giveth us all things richly to enjoy." The other services were taken charge of by members of our Gymanfa. Pleasant meetings throughout.

CYMANFA 1925

Was held at Dr. Jones Memorial Church, Scranton, on September 25-28. Moderator, Rev. Abram Jones; Scribe, Rev. David Jones, D. D.

Rev. M. Gwynedd Jones and Rev. J. M. Pritchard, Miners Mills, were received at the request of their churches and transfer letters from New York State and Iowa. Visitors welcomed were Revs. William Williams, Keansburg, N. J.; M. Gwynedd Jones and H. G. Stallard, Pittston.

Brief addresses were delivered by the visitors and Rev. W. Tudwal Williams, Taylor, during the sessions.

Reference was made to our National Council to be held at Washington, D. C., October 20-28; and the advantage of subscribing one dollar in order to receive a copy of the whole proceedings.

Resolutions expressing our joy that the health of Revs. Abram Jones and W. Tudwal Williams was gradually returning to them, and our sympathy with families and churches that have lost loved and faithful members during the year.

During the public services, Mr. Evan J. Lewis gave a summary of the history of the Dr. Jones Memorial from its inception to the present time; Rev. David Jones, D. D., the history of Congregationalism in the North Eastern portion of our State, and Revs. Theophilus Davies, D. D., and T. C. Edwards, D. D., gave pleasant and interesting reminiscences of the long period both of them had been in the valley, and the state.

Members of the Gymanfa preached in the other services, and were enjoyed by the large congregations that were present.

CYMANFA 1926

Was convened at Nanticoke September 17-20 inclusive. Moderator, Rev. W. Glyn Williams; Scribe, Rev. David Jones, D. D.

The first hour of the session was spent in praise and prayer, during which several of the lay and cleric members took public part. A word was spoken in behalf of the Bible Society by one of its many superintendents, Rev. David Jones. In response to a suggestion made, Rev. J. B. Davies took the initiative in speaking of three of our ministers that were called home the past year, viz.: Revs. Theophilus Davies, D. D., Abram Jones and Ifor Thomas; several other members spoke feelingly of their departure.

Rev. W. Glyn Williams in vacating the chair, delivered a fine address on "The Christian Sabbath," which was circulated among the churches.

Rev. William Williams of Shamokin, who had been a faithful minister of the church at Mount Carmel, was received member of the Gymanfa, having received an appeal to do so from the church at Shamokin. Rev. J. T. Griffiths, D. D., of Spring Brook, was at his request given a letter of dismissal to join the Gymanfa at New York State.

The action of Sesqui-Centennial Managers in Philadelphia in opening the grounds on the Sunday was condemned in strong terms.

We desire to help and congratulate the churches of Bangor and Wind Gap in their efforts to put a suitable monument on the grave of their late pastor, Rev. Abram Jones.

That we heartily approve the action of our last quarterly meeting in appointing a committee to secure the cooperation of our churches with all the Congregational Churches of our districts and state in order to interest our young people in the services of the church in the transitory period that we are passing through in regard to our language.

In view of so many Welsh people emigrating to our coal mines and other industries in these days, we would appeal to pastors and officers of our churches in our mother country to impress their people when leaving, the importance of identifying themselves with churches in this country, and if possible to notify us of their coming to our towns and cities.

Program of public services was carried out as usual by members of the Gymanfa.

CYMANFA 1927

Met at Taylor Congregational Church September 23-25 inclusive. Moderator, Rev. John B. Davies; Scribe, Rev. David Jones, D. D.

Visitors present and welcomed to participate in our proceedings were Revs. T. Orchwy Bowen, New Quay, Cardiganshire; W. T. Holmes of Cleveland, Ohio. New members received were Revs. J. S. Ellis, Bangor; W. J. Hill, Taylor. At his request, Rev. M. Gwynedd Jones was given a letter to unite with the Congregational Association of Nebraska.

Mr. Gordon Evans, chairman of "Project Committee" of the State Conference, was present to speak in behalf of the committee and its purpose; at his request we named three persons to cooperate with such, viz., Prof. Victor Lewis, Mrs. Reese Meredith, and Mr. Ralph Williams.

Rev. J. B. Davies took as his theme for his address on leaving the chair to his successor, "The duty of the strong church to help the weak." It was well received, and a large number of typewritten copies were distributed among the churches.

Rev. T. Orchwy Bowen of Wales, delivered a short address, and was asked to preach on Monday evening to close the series of public services in connection with the Gymanfa. Members of the Association preached in the other meetings in our own church at Taylor and Scranton.

A specially arranged program for the young people of our churches was successfully carried out on Sunday afternoon in the church at Taylor.

A set of resolutions on the death of Rev. T. Cynonfardd Edwards, D. D., of Edwardsville, was adopted; copies of which were sent to the "Drych," the church and the family of our departed brother.

A report from all our churches, minus one, in favor of a closer union and cooperation with the State Conference was given by the representatives or by mail.

CYMANFA 1928

This one was held at Edwards Memorial Church, Edwardsville, September 15 and 16. Moderator, Rev. Enoch Hughes; Scribe, Rev. David Jones. Visitors given the privileges of the

Gymanfa were: Revs. Robert L. Williams, Oak Hill, Ohio; James A. Evans, Plymouth; L. Ton Evans (B.), Edwardsville.

Recommendations re the Quarterly Meeting and the Gymanfa, suggested by a committee, and adopted by the last session of the Quarterly meeting, were discussed and adopted: (1) That the name of the amalgamation be "The Welsh Congregational Association of Eastern Pennsylvania."

2. That two meetings be held annually instead of four, one in April, the other in October, known as "Spring and Fall Meetings.

3. Business sessions of both meetings be held on Saturday afternoon, and services on Sunday be left in the control of the entertaining church or churches as at present.

4. That the officers serve both meetings on the same conditions as now exist.

5. That the Trustees of the Gymanfa be asked to work out a plan to meet the expenses of both meetings.

The arrangement of the program for the two meetings for 1929 be in the hands of committee on "Recommendations."

Rev. Owen Jones of Tabernacle, Scranton, be admitted member of the Gymanfa.

Rev. Enoch Hughes delivered an inspiring address on his retirement as Moderator.

The young people's services in the afternoon of Sunday was as popular as ever. A program of sermons was delivered in the other public meetings.

1929

Meeting held at Tabernacle Church, Scranton, April 20-21. Moderator, Rev. James Jenkins; Scribe, Rev. David Jones, D. D.

Rev. Ellis Lloyd of Nanticoke, was admitted to membership. Revs. J. Glannant Morgan, Ph. D., and Thomas J. Jones were at their request given transfer letters, the former to join the Cleveland Union of Churches and the latter the Hudson River Union of Congregational Churches.

A delegation from the Wyoming Association was heard in their plea for closer union and fellowship, and it was unanimously agreed that we appoint a committee of three to meet a similar committee from the English Association to discuss the matter and report in the coming autumnal meeting. The following were nominated: Rev. W. Glyn Williams, Messrs. T. H. Williams, S. J. Phillips.

Res.: That the Gymanfa be grateful to Almighty God for the overwhelming victory for the forces of righteousness in the last Presidential election. We pledge our support to the new Administration in its policy of enforcement of the Prohibition Law, and highly appreciate the stand taken by our President as stated in his inaugural address in favor of strict observance of every law, especially the Prohibition Law.

The Bible Society was endorsed and recommended as worthy of financial support, that it may be effective to reach its original purpose of giving the Bible into hands of all the people.

Addresses were delivered by Revs. J. B. Davies and J. S. Ellis on "Fellowship with Christ in Prayer and Praise," and by Messrs. T. H. Williams and S. J. Phillips on "Fellowship with Christ in Church Finances."

The usual program of sermons was delivered during the Gymanfa by its ministerial members.

* * * *

The Autumnal meeting of 1929 was held at Pittston September 28 and 29. This caused by the new arrangement of having two meetings in the year, instead of having four, three quarterly one, and the annual meeting of the Gymanfa. Moderator, Rev. James Jenkins; Scribe, Rev. David Jones, D.D.

Revs. T. L. Ritter of West Pittston and John L. Evans were welcomed as corresponding members.

Rev. James Jenkins delivered an address on the "Man with a withered hand in the Synagogue."

Report of the joint committee of the Wyoming and Welsh Associations was presented, and after an exhaustive discussion, it was resolved: 1. That the report be accepted and our gratitude expressed to the committee for their labor, and that the recommendation submitted, be presented to the churches of our Association for their consideration, and the vote for or against the amalgamation to be decided by the vote of the church unit and not by the number of delegates present in the Spring meeting of the Association, in which the voice of the churches is to be reported. The motion for consideration is as follows: That the Wyoming and the Welsh Association of Congregational Churches, each lose its identity in one to be called "The Eastern Pennsylvania Association of Congregational Churches" for closer fellowship and cooperation in the advancement of the Kingdom of God.

Rev. Griffith Evans of Linwood, at his own request, was dismissed, and recommended to the fellowship of the Presbytery of the Presbyterians in this district of our State.

Public services were observed in connection with our conference when our ministerial brethren took part in the same.

1930

The Spring meeting of the Welsh Congregational Churches taking the place of the Gymanfa and Quarterly meetings was held at Dr. Jones Memorial Church, Providence, Scranton, April 26 and 27, 1930. Moderator, Prof. Evan J. Lewis; Scribe, Rev. David Jones, D. D.

Revs. John Roberts, of Scranton; James Henry, Scranton, and E. S. Jenkins, Wilkes-Barre, were welcomed as corresponding members.

The question of uniting the Welsh Gymanfa and English Wyoming Association was postponed owing to the fact that nine had not expressed their opinion on the matter. The theme of the meeting, that of Church Unity from the standpoint of layman and minister was interestingly discussed by Mr. Joseph J. Davies, Edwardsville, and Rev. W. Glyn Williams, Plymouth.

Several resolutions of local interest relating to moral, political and religious issues were adopted. The ordinary program of sermons was observed and carried out by members of the Association.

* * * *

The Autumnal meeting of 1930 was held at the First Welsh Congregational Church of Scranton on October 18 and 19th. Moderator, Prof. Evan J. Lewis; Scribe, Rev. David Jones, D. D.

Rev. James Henry, representing the Wyoming Association of English Congregational Churches, reported the unanimous vote of their body in favor of consolidating the Welsh and Wyoming Association, and that their ministerium was delegated to meet with a similar group from the Welsh Gymanfa to make plans to effect a new organization. In view of this report and the message sent us, and the unanimous vote of our churches in favor of uniting—the following resolution was made and adopted: That we, the representatives of the Welsh Congregational Churches of North Eastern Pennsylvania, go forward with the co-ordination of our Association with the Wyoming into one Association, that we instruct our Registrar to inform our sister Association of our action, and to further this end we add to our original committee our whole ministerium to cooperate with the representatives of the Wyoming Association in perfecting a plan to bring about the desired union.

On the recommendation of the Toledo Association of Congregational Churches and the Welsh Gymanfa of Ohio, Revs. John Roberts of the Doctor Jones Memorial, Scranton, and E. S. Jenkins of the Second Church, Wilkes-Barre, were accepted as members of the Gymanfa.

Rev. Lorenzo Thomas, Richard Powell, D. D., John T. Griffiths, D. D., and wife of Groton, New York State, were given the privileges of the Gymanfa.

Strong resolutions in favor of Temperance, the Eighteenth Amendment, the Volstead Act, and Sabbath observance were adopted. That the trustees be urged to seek the same financial privileges for the churches that belong to our Gymanfa as were obtained from its treasury before the amalgamation was ratified.

Prof. Evan J. Lewis in vacating the chair to his successor, delivered an interesting address on the past history of the Welsh Gymanfa.

Public services were held Saturday evening, when Rev. W. Glyn Williams preached; Sunday morning, Rev. Enoch Hughes preached, and in the evening Rev. John Roberts. In the evening the Sacrament of the Lord's Supper was observed after the sermon. The officiating brethren were Revs. W. Tudwal Williams and David Jones. The sermon was preached by Rev. John Roberts, of Providence, Scranton. In the absence of a pastor, Rev. David Jones, D. D., one of their old pastors, was asked to conduct the services. To close a series of delightful services the congregation sang the Doxology, and the benediction was pronounced by Rev. John Roberts.

1931

The Semi-annual meeting of the Welsh Congregational Churches of North Eastern Pennsylvania was held at the Hillside Congregational Church of Wilkes-Barre, April 25 and 26, 1931. Moderator, Rev. Owen Jones; Scribe, Rev. David Jones, D. D.

The first session was commenced at two p. m. Saturday, the Moderator announcing a hymn to be sung and calling on Revs. W. Glyn Williams, Plymouth, and John Roberts, Providence, to offer prayers. This being the last meeting of the Welsh churches before the merger, we take the same liberty as we did in reporting several of the first meetings of almost one hundred years ago, in order to give a fuller account of the proceedings.

All the active ministers minus one were present, viz., Rev. E. S. Jenkins, 2nd Church, Wilkes-Barre, who was confined to his home with a cold. Ministers present having no charge were: Revs. W. Tudwal Williams, A. L. Rowe, James Jenkins and David Jones. Brethren who were welcomed as visitors were: Revs. James A. Evans, Plymouth, and John H. MacMillan, associate Superintendent of our Home Missionary Society.

Rev. John Lewis, M. A., Ph. D., of the First Welsh Congregational Church of Scranton, was welcomed to our membership in virtue of a transfer letter from East Glamorgan Association, Wales, and Rev. Chester Evans, at the request of the church at Olyphant; he recently having been ordained as their pastor. Mr. W. Lloyd Williams of Plymouth, and Mr. Glyn Rosser of Edwards Memorial, Edwardsville, on the recommendation of their respective churches, and the favorable report of the examining committee, were received as licentiates of our Gymanfa.

The following were some of the resolutions adopted:—

I. The report of the Trustees revealed unto us that the sum of $4,991.15 was the total assets of the Gymanfa, the report was accepted, but the final disposition of some matters pertaining to the trustees was held in abeyance pending further inquiries.

II. We desire to put on record the joy and help we have had, and still have in our public worship, in using The Congregational Bi-lingual Hymnal prepared and published for our Gymanfa in 1917 at a nominal cost of $20.

Also our appreciation of the labor of love expended in preparing the same by the editors and compilers: Rev. T. Cynonfardd Edwards, D. D., Mr. W. D. Owens, Pittston, and Rev. David Jones, D. D., Scranton, of whom the first two have been called home to their rewards, and to others that volunteered their service to help them.

We also regret the unsatisfactory financial ending of the enterprise, caused by the death of W. D. Owens, and particularly by the sudden death of Dr. Edwards, and the imperfect manner of keeping records of the sales to individuals and churches for the last six years, while the Hymnals were in charge of the publisher.

III. We heartily endorse the suggestion of having the History of the Gymanfa published in English, as a fitting memorial of its service to the churches and denomination for upwards of a hundred years, and approve of setting aside a sum of money to compensate the writer for his labors.

That we appoint Rev. David Jones, D. D., of Scranton, to undertake this work, and also elect Rev. Enoch Hughes, Rev. W. Glyn Williams, and Mr. S. J. Phillips a consulting committee in the publishing of the same.

IV. An appreciation of our Registrar, Rev. David Jones, D. D.—We, the members of the Welsh Gymanfa, desire to go on record in this meeting of April 25th, 1931, expressing our appreciation of the services of Rev. David Jones, D. D., Scranton, as our Registrar for a period of years. For many years he had charge of the First Welsh Church of Scranton, with the various tasks and responsibilities of a large city pastorate, but he was always true and faithful and ready for the work of the Gymanfa, and we looked to him for advice and guidance in all things pertaining to our work. At all times he zealously guarded the interests of the Gymanfa, and its honor, often with but little cooperation, and frequent criticisms, but "enduring as seeing the Invisible" he kept on without flinching and without compromising one iota where principles were involved. The records of the Gymanfa were most conscientiously kept by him all these years, and for this we are truly grateful.

As a representative of our Gymanfa, on all occasions he honored us with his dignity and composure and diligence, setting at rest any and all anxieties on our part concerning the honor and good name of the old Welsh Gymanfa.

During his tenure of office as Registrar, he saw many changes among the churches of our Gymanfa, "rejoicing with them that rejoice, weeping with them that weep"; pastors coming and going, churches compelled to close their doors; officiating at the last sad rites of friends of long years' standing; bidding farewell to one after another of the heralds of Zion as they were called to their reward, until he stands alone—the oldest member of our Gymanfa.

So we wish today to honor the "last of the Barons" of the old Welsh Gymanfa of Eastern Pennsylvania, praying that the Master, whom he has so faithfully served with full consecration of his great talents, may gently lead him on to the end of the journey.

"Long live the King" of Registrars!

We further advice that a copy of this Resolution of Appreciation be given to Dr. David Jones, and that it be also entered prominently in the minutes of this Gymanfa.

V. Resolution on Peace—Be it resolved: That we pastors and delegates of the Welsh Association of Congregational churches of Northeastern Pennsylvania assembled in our mid-year conference.

Being aware of the critical conditions prevailing in international relations, and that our nation has joined other nations in the Pact of Paris, by which we have mutually and solemnly agreed never again to resort to war as a method of settling international disputes, therefore pledge ourselves to work conscientiously for a major reduction of armaments to be achieved through the forthcoming world disarmament conferences, and to work incessantly in our communities for the adoption of peace machinery by our government; in particular, arbitration and conciliation through the World Court and the League of Nations. Furthermore, we pledge ourselves not to sanction or participate in any future war.

That we as pastors and delegates of the churches desire to disentangle ourselves from the war system.

VI. Resolution: That we take our fund into the new Association and allow it to be used as usual for the benefit of the weak churches within the whole Association; trusting that the new Association will be willing for our present trustees to supervise its use, and to judge the destiny of the money according to the applications, i.e., when it comes to deciding between an ex-Welsh church and an ex-Wyoming church.

VII. Resolution: We take this last opportunity as a separate body of reasserting our belief in, and pledging our support to the following:

1. The supreme importance of the Sunday School in developing Christian character, and as a means of saving this and succeeding generations to all that is pure and lofty.

2. The splendid work of the American Bible Society and its agencies in providing the Word of God for all people at a nominal price.

3. The Eighteenth Amendment, outlawing the liquor business. We want to go on record that wherever we will be, we will ever be found on the side of virtue dedicating all our powers to uphold the forces of righteousness.

4. We re-affirm our belief in Congregational principles in church government, and will ever be keenly alert in District, State and National Associations, to do all within our ability to keep intact the principles for which our religious forebears were famed, and upon which our churches were founded; and in the face of present day tendencies and tactics to bring into our denominational life ways and customs alien to our policy, we will be forever true and loyal to our glorious heritage.

VIII. That we express our sincere gratitude to the members of the First Congregational Church and its able and worthy pastor, Rev. J. B. Davies, for their cordial reception of the Gymanfa and for entertaining us during our stay.

The devotions in the public services were conducted by William Lloyd Williams, Revs. A. L. Rowe, R. J. Reese and James Jenkins. The messages were delivered by the Revs. David Jones, D. D., Enoch Hughes, John Lewis, M. A., Ph. D., and S. J. Ellis.

Solos were sung in the afternoon and evening services of Sunday by Reese Meredith and Vaughn Davies and the helpful services rendered by Mrs. Reese Meredith at the organ in all the meetings were greatly appreciated. A poem of farewell to the Welsh Gymanfa was written by Anthony Jones of Edwardsville, and read by T. H. Williams in the closing conference. The following hymn was written by Rev. David Jones, D. D., at the request of some of his friends, and it was sung with a vim in three out of the four services:

"Hitherto the Lord Hath Helped Us" (1 Sam. 7:12).

God of our fathers, we adore
And praise Thy name for evermore,
For shrines and altars on our hills,
And uttered sermons, full of thrills
By servants, prophets, faithful band
Filled with Thy Spirit in our land.

Our fathers came from o'er the sea
In search of churches, open, free
To worship, laud, and tribute bring
To Thee, our God, Eternal King,
Our modest Bethels, all were thine,
To blend the human and divine.

In our assemblies Thou wert guest
Where throngs came seeking peace and rest,
And we their seed, cast not away
But listen, answer while we pray
God of our fathers, still be near
To watch our camps the coming years.

We've lost the tongue our fathers breathed
Their prayers for help—but not their creed,
Their faith, devotion, we have still
To trust Thy word, and do Thy will,
God of our fathers, tarry long
A living spirit in our song.

The last meeting of our Gymanfa was closed to meet and merge with the Wyoming English Congregational Association to form a new one, with a new name and a new constitution that it might be of greater power and service for God's Kingdom. The union will take place in the autumn of 1931 at Edwards Memorial, Edwardsville, Pennsylvania. The Apostolic benediction was pronounced by the pastor, Rev. J. B. Davies.

Biographies of Ministers

WE are happy to be able to present to our readers a brief history of so many worthy servants of the Most High, who served the Master and His Kingdom among the churches of our denomination during the period our history covers. We regret the list is not complete, because some have been forgotten beyond recall, no one remains to tell their story, nor the facts of their earliest activities. This is due to the imperfect way of keeping records in some churches, while in others no attempt is made. We are sincerely grateful to the willing hands that helped us when seeking information by supplying it, and to others by directing us to sources where we would most likely find what we needed. A better record of the faithful ones could be gotten if a better system of preserving material for the historian was adopted in church and society.

We are truly sorry the history of some prominent, good, loyal servants is missing, because no facts were available. In relation to others the account is slim by reason of the meagre suggestions given us. The great majority of these servants were workmen, that we need not be ashamed of, and were useful in spheres other than the ministry, but we are confident that they never forgot their duty to the Master, the Church and His Kingdom, by giving attention to minor matters; the poet never bedimmed the pulpit and the preacher, the duty and the dignity of their person and office were not obscured nor tarnished by their speech and conduct in any home nor platform.

We sincerely regret the barren account left us of some of the noble pioneers of our Gymanfa, and of our vain attempts to lay hold of the little that was chronicled. We deplore the opportunities lost to put aside material to do justice to the honor and memory of our forefathers. It is truly sad to have any individual pass on with no one paying attention to him, nor even mark the place where his body rests. Ioan Emlyn, one of the many sweet poets of Wales, describes in a fine lyric of his, "The Poor Man's Grave," without a slab, pillar or monument to note his resting place, save a rough stone as a marker on which a boyhood chum of his had crudely carved his initials, which had by this time broken in two, and when Palm Sunday or Decoration Day returns there is no friend to put a flower nor an evergreen on the soil that covered his casket, but this poor man's grave so pathetically described by the poet, is not even so sad and forlorn as that of many ministers that have passed out of the world, with no one having sufficient love nor interest in them to record the date of their demise. It is better for us to write our eulogy and build our monuments while we live than trust that some one will do so after our day's work is done. The governments of almost all countries in these latter days are erecting memorials in prominent places in their chief cities, or in the most imposing buildings to the honor of soldiers who met their death on the battle field, the burial places of whom are unknown. In this act they gratefully acknowledge the service they rendered, and the sacrifice offered their country in great crises, and are annually esteemed by placing flowers to adorn these memorials to respect their persons and their unknown resting places.

Appending these sketches that we have been able to write will be found the names of servants who served the denomination, that we have no specific knowledge of their beginning nor ending, but we gladly dedicate this page of names to the comparatively unknown soldiers of our Leader and Master. We have endeavored not to crown one brother by crucifying another, but have attempted to hold the balance justly, according to the wisdom and the data given us.

REV. NOAH BEVAN

This brother was born at Tonypandy, Rhondda Valley, South Wales, some time in 1862. He joined the Congregational Church of Ebenezer in that town when Rev. Evan Richards was its pastor in 1885, and commenced to preach in the same about 1887. After a course in a preparatory school he entered Bangor Theological College, North Wales, in 1888, and was ordained pastor of the Congregational Church at Bisop's Castle on the borders of Offa's Dyke in Montgomeryshire in the year 1894. He came to this country in 1896, and was called to be the pastor of Dundaff, Susquehanna Co., soon after his arrival, where he remained for five or six years, then went out to the Middle West, and returned to this charge for three years more. Later we have no particulars of his movements, further than he married his second wife at Chicago, Ill., and traveled considerably for some time afterwards; and if we are correctly informed, he was taken sick while visiting New York City, rushed to a hospital, and died there in a short time.

During his lifetime he had varied experiences, sunshine and shadows, more probably than is given to the average person. He buried his first wife while at Dundaff, leaving him with several young children to take care of, which he did nobly according to the testimony of his friends, some of whom are still living.

REV. JOHN CADWALADR

Rev. John Cadwaladr was born at Ffestiniog, Meirionethshire, North Wales, Nov. 27, 1840, and at the same town he commenced to preach. He went to Bala College, North Wales, and was ordained at Birmingham and Wolverhampton, England. In 1886 he came to the States when he commenced his first charge at Delta, Penna., and after tarrying here for several years he went West in 1900, and served several churches. His last was Big Rock, Ill., and in 1912 he retired and went to live to Chicago. In 1899 he received the degree of D. D. from Gale, Wisconsin.

He died on the 16th day of March, 1914, and was buried in Forest Home Cemetery, Chicago. He was a descendant of one of the oldest and most respected families of Ffestiniog, and was a real good man, conscientious and fully consecrated to his calling.

REV. J. B. COOK

This pioneer of the Gymanfa was born at Blaenavon, Monmouthshire, South Wales, on April 24th, 1803, and joined a Congregational Church in 1825. The first place we find his name in connection with a church in this country was at New York City, when he served the Congregational Church there for just one year, between 1831 and 1832. Later he came to Danville in 1840,—the Welsh people being gathered together about this time to hold religious services, he frequently preached to them, and was ordained to be their pastor on October 13, 1844, in the new church building that was erected for their use, which was dedicated to the worship of God on December 15, 1844. As early as 1842 we find his name as one who took part in the services of the Gymanfa at Carbondale that year, and he continued to be true and loyal to its meetings to the end of his days, serving on committees, and as scribe and moderator many times; he was the latter in 1872, the year before he died. His whole ministry was marked with diligence and fidelity to duty in his church and Gymanfa; no name is found oftener in the records than his, and the resolution adopted after his demise designated him as one of the founders, with a prayer that a double portion of his genial benign spirit would fall upon all. His church was as prosperous as could be expected, holding its own in spite of adverse conditions.

He is described as being of small stature, weak and frail, subject to ague; gentle and sensitive, his person like his sermon neat and tidy, voice thin but clear and distinct, his fort was his reasoning power, a gentleman in appearance and manners in the pulpit and elsewhere; a true friend, an interesting conversationalist, truly popular among his acquaintance. He married the sister of Rev. Daniel Daniels, Dundaff, on December 1, 1847, and was survived by her and one son when he died on March 6, 1873, after a lingering wasting illness.

REV. DANIEL DANIELS

Rev. Daniel Daniels of Dundaff was born at Godre'r Garth, in the parish of Llangiwe, Glamorganshire, South Wales, on March 16, 1816. His parents were Morgan and Mary Daniels. He was one of ten children, one of whom died in its infancy. In 1832 his parents with nine children emigrated to this country when he was sixteen years of age. Carbondale was their first home where he spent 12 years. During this period he joined the Congregational Church in 1834, which was served then by Rev. Lewis Williams; here he also commenced to preach. He did this at the urgent appeals of the church and its pastor; in fear and trembling he entered upon this sacred work, yet not without inward promptings. He had but very little educational advantages, which was limited to the routine of the ordinary day school. In the year 1845 he went from Carbondale to Beaver Meadow, Carbon County, and remained there for five years. On March 20th, 1847, he was ordained pastor of the church there by Revs. Lewis Williams, Carbondale, and E. B. Evans, Pottsville. In 1850 he was called to take charge of the Congregational Church at Dundaff, Susquehanna Co., which he accepted, and there he spent the remainder of his active service in the ministry, and as Daniels, Dundaff, he was known all over the State, and as such he is remembered by the present generation. In reply to questions asked him, if there had been anything remarkable and strange in his life and career, he answered no, as far as he knew, nothing out of the ordinary had happened to him in his pilgrimage in this world. Except the journey from Wales to this country, I did not undertake any long journeys. The desire to roam and travel was not poured upon me. My travels have been few and short; during which nothing worthy of record has occurred. It is averse to my taste to write much about myself, and I have no desire that anyone else should do so while I am living, and when I am gone not much space, paper nor ink will be required to do justice with me."

The above quotations show his retiring disposition, and the modest estimate he had of himself, but we who study at a distance his long useful well spent life cannot agree with his opinion of himself. We believe him to be a wonderful character, an intellectual giant considering the meagre opportunities he had to train and develop his talent, save in the use of them when serving his fellowmen, the Church of his Redeemer and the Kingdom of God.

When he came to this country he joined the church at Carbondale, within two years after the family arrived from Wales, then he was far above the average in grasp and grip of general knowledge, especially of matters pertaining to the Bible, Theology and Church. He soon became a preacher at the request of the pastor and the church, and out of six local preachers they had at the same time, Mr. Daniels was considered the best and most popular, and ere long he was called to and ordained at Beaver Meadows, and after serving there for four years, he came back almost to his starting point to spend his life as preacher and pastor to the same people. In the week night services of the church at Carbondale he would invariably take part to the edification and delight of all present, and if he would not voluntarily take part, he would be asked by the pastor, because he knew the desire of the people present. Though we personally never had the privilege of being present in any service in which he took part, we have been in such close touch with people that knew him so well, in whom we have the utmost confidence in their judgment and sincerity to declare that he was superior to the average in his pulpit and public ministrations. A friend of ours, who knew him intimately, said he was one of the best farmers in Dundaff; he was of an independent kind of mind, that he reared a large family by his diligence in farming and preaching without entertaining a thought of asking assistance from any outside sources. As to Biblical and Theological matters, he had original ideas, clear mind, conversant with his Bible, had definite convictions, and could always without hesitancy give reasons for them.

As a preacher he was of the old school, orthodox in every respect, and had an unique manner of presenting the truth which never failed to interest his audience. In conversation he was always able to amuse his auditors, because he could in a picturesque manner portray the story of the struggles of the Welsh churches in Penna., and the men who labored for them. As a writer he was descriptive, witty and humorous, to wit: the story of New Wales, Beech Woods, at present known as

Spring Brook, which was written by him up to forty-five or fifty years ago; the original story was written in Welsh, we may have failed to give the master touch of his hand in translating it to English. As secretary of our Gymanfa in years gone by, and the report of his own church at Dundaff, bear marks of an easy writer and an amusing story teller, furnishing enjoyable reading matter. We append the two— The first is the closing paragraph of his account of the Gymanfa held at Danville 1863:—

"In closing our report we can say that this Association was a good one in many respects. Rev. J. B. Cook, pastor and his church were in good spirits to receive us—they were with one accord giving us a welcome, good congregation, filling the temple, good preaching, good listeners, good singers, and we believe there were good earnest prayers offered, and we hope the results will be very good. All the Welsh people in the vicinity treated us well, and were solicitous of the comfort of all the strangers. We have not heard of any one missing a place to stay here, nor of any one feeling dissatisfied. If a Gymanfa will ever come again to Danville, it will certainly be a popular one. All the tribes from Dan to Beersheba will gather here, and the sons of Levi, great and small, will also be here. 'We are glad to be here.' If it be so sweet and pleasant to be present in a Gymanfa on the earth, it will certainly be much better to be present in heaven above in the new Jerusalem. There will gather an innumerable host in the golden city preaching, listening, singing, praising the wonderful love, mercy and grace that secured their salvation. May the blessing of the Great God follow the deliberations of this Gymanfa so as to prepare us to be present in the Eternal Gymanfa in the Heavenly Jerusalem."

Another illustration of his humor is given in the following quoted paragraph:—

In the report of churches given at the quarterly meeting held at Plymouth, Luzerne County, on April 12, 1879, Rev. D. E. Evans, M. D., the secretary, felt that the report given of the conditions at Dundaff by the pastor, Rev. Daniel Daniels, was so descriptive and characteristic of him, that he wrote the report as full as he could in the records. We agree with him as to his estimate of the report as being typical of the man, that we have attempted to give it in English: "I have nothing particularly good to report nor nothing particularly bad, some have died, some of the best, nothing particularly strange in that, the best men as well as the bad die. I have been in Dundaff twenty-nine years; we have had no quarrels in all these years, no gossip worth calling gossip. Some one told me before I went to Dundaff—'Don't go to Dundaff, the people are very fond of gossip," but in my opinion I have not heard anything worth calling gossip during my stay there. We have had some revivals, notably one, when sixty came to the Savior. There is nothing rash and wild with us, but everything normal and natural. No competitive meetings, and no fetes to sing for the best with us, yet ordinarily, mental training is on a higher level with us than with you. I met a man after I came down to the valley, and in reply to a question asked him, he said he had everything except education—that a fine position was offered him, but that he could not accept it, because a lack of knowledge, and I am only one, out of many. With us in the country we have erudition. The rising generation are noted for this, we have dozens that can teach in the best schools with ease and dignity. Our young people spend their time seeking practical and profitable training, while yours are wasting their time to write a stanza of thirty syllables or sing a solo for the best in a contest that means a few dollars to the winner.

REV. DAVID R. DAVIES

This brother was born at Rhosygelynen, Glamorganshire, South Wales, on March 20, 1811, and at nine years of age he was received member of the Congregational Church, Tyn'ycoed, by Rev. James Williams, pastor. He commenced to preach May, 1829, and continued to supply monthly at Ty'nycoed and other churches in the neighborhood until he came to America in 1842, and stayed for some time at St. Clair, Penna., then he moved West to Pittsburg, where he remained until he was called to become the pastor of Brady's Bend, and was ordained there about the year 1859, and was their pastor for a number of years.

Brady's Bend is in Armstrong County, situated on the Banks of the Alleghenny River, sixty miles north of Pittsburg. Welsh people went there early in the fifties, and it became a popular place for a number of years, but was deserted by our compatriots when they were led to other districts by better industrial conditions.

REV. D. F. DAVIES

Rev. D. F. Davies commenced his career at Ffynonddrain, near Carmarthen town, South Wales, on November 26, 1869. He commenced to preach at Lloyd Street Congregational

Church, Llanelly, Carmarthenshire, in 1893. He had the advantages of Board Schools till thirteen years of age, then worked until he entered the Old College Preparatory School at Carmarthen in February, 1896, to prepare himself for the entrance examination of 1897 at the Presbyterian College of the same town, in which he was successful and became the senior of his class. At the end of his term he was ordained at Lloyd Street Congregational July 10, 1900, for Missionary Work in Newfoundland, under the auspices of the Colonial Missionary Society, London, England. After a number of years in the above field he came to this country, and was called to the pastorate of Taylor in November, 1904, and continued there for a year, when he was called to Catasauqua, where he tarried for almost five years. Since then he has been for years in Canada serving several churches, and at the present time he and his family are at Jackson, Mich.

REV. JONATHAN R. DAVIES

This brother was born at Trelech, Carmarthenshire, Wales, in 1858. In 1887 he and his family came to this country from Ferndale, Glamorganshire. After being a member of the young church at Forest City for some years, and had served as a deacon for some time, was asked by the church to preach for them. At this time he was working in the mines, and had a large family to maintain, nevertheless he made the attempt in 1897, he did so well, that they decided to ordain him, but they were so loyal to the rules adopted by the Congregationalists in the valley, that they came to ask the advice of the quarterly conference in the matter, which they followed, and in two years after he commenced to preach he was fully set apart in 1900 to be their minister. Ordination services were held when a number of the ministers of the denomination took part.

As a result of hard study and earnest efforts, he became an acceptable preacher in the English and Welsh languages. He won the respect of his whole parish, and the church prospered under his direction until his health failed him; he suffered for many months, enduring his trials with wonderful patience and fortitude, but was relieved on May 7, 1904, when he died, leaving a large family to mourn his loss.

REV. J. P. DAVIES

Mr. Davies was born in 1830 at Llanybri, Parish of Llanstephan, Carmarthenshire, the son of Jonah and Elizabeth Davies. His parents moved to Merthyr Tydfil, Glamorganshire, when he was eight years old. When twelve he joined the Congregational Church at Bethesda, the Rev. Daniel Jones being its pastor. He was married to Miss Elizabeth Llewelyn of Merthyr in 1850, and were blessed with eleven children; six daughters and five sons. When living at Tredegar, Monmouthshire, he was encouraged to preach by the church at Adulam and its pastor, Rev. William Williams. He preached monthly in the same churches in the district for five years, during the last year a committee was appointed by the churches he served, to cooperate on a plan to present him with twenty pounds worth of books, as an expression of their appreciation of his service, and a token of their love and esteem. While they were soliciting funds for this purpose he received a call from New Swindon, they decided to give him all they had collected, which was done in a public meeting in Adulam, they presented him with twelve pounds and a silver pencil.

Mr. Davies was ordained at New Swindon in 1861, the officiating ministers being Revs. Thomas Rees, D. D., Swansea; W. Williams, Tredegar; Mr. Jones, Bristol; D. Williams, Wootyn Basset; G. Pilgrim, Swindon, and Mr. Williams, Shyman; where he spent eight very happy years among the people.

In 1869 he came to Woods Run; he had no desire to take charge of a church, but was delighted to preach, which he did, besides following his occupation, until Dr. Steret, Pittsburg, told him that he had to give up one or the other, or else he would be in his grave very soon. He felt it was easy for him to decide which to choose, so he continued to preach to the end of his days. We have his testimony in his own handwriting, that he had so much pleasure when preaching that he would do so if he knew that he would die in the attempt.

In August, 1873, he was called to be the successor of Rev. J. B. Cook at Danville; he was there for several years, and was later at Coalburg, Ohio, but his closing days are not known unto us.

REV. JAMES DAVIES

This brother was one of the first ministers that served the Welsh Congregational Church in New York City. He was born in September, 1783, at Rhiwbren Mill, in the parish of Llanarth, Cardiganshire. When he was about 17 years of age a great revival visited the Calvinistic Methodist Church at Ffos-y-ffin, during which he joined the church, and remained there for about two years, when he became a Congregationalist, uniting with the church at Neuaddlwyd, under the ministry of Rev. Thomas Phillips. In 1803, he was admitted to the College at Wrexham, the teacher and professor being the saintly Rev. Jenkin Lewis. At the close of his studies in 1807 he received a call to Aberhavesp, Penarth, and Llanfaircaereinion, Montgomeryshire, and stayed laboring to them for thirteen years, when he came to America in 1820, and went through Ebensburg to Radnor, Ohio, and settled there for two years, then came back to New York City, and served the Welsh church for nine years; then visited Steuben for two years and returned to Radnor.

He died September 23, 1842, rather suddenly at Owl Creek, Knox County, Ohio, and was buried in the Baptist Church graveyard. The officiating clergymen at his obsequies were Revs. David James (B.), Owl Creek, and John Powell of Granville, Ohio. He was of a pleasant disposition, a cheerful, faithful friend, a gifted and influential speaker, his messages being sweet and evangelical at all times. Throngs were delighted to hear him preach in the annual assemblies of this and other States.

REV. SHADRACH DAVIES

This brother, pastor at one time of the Welsh Congregational Church at New York City, was born in the small village of Llanddynwyd, between Cowbridge and Cardiff, Glamorganshire, South Wales, February 19, 1779. He was favored with Godly parents—Jeremiah and Catherine Davies from Margam, Port Talbot, "And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." He joined the church at Brithyn, near Bridgend, when 18 years old, where the sweet evangelist, Rev. John Jones, Llangan, and others of the Calvinistic Methodists ministers labored. When he was 19 he commenced to preach and continued to do so for 38 years. On account of some unpleasantness he and others left this church and organized a Congregational Church at Maendy. Soon after Rev. Mr. Powell, the pastor, left Maendy, and came to America, and the church ordained Shadrach Davies to take their charge; following this they decided to erect a suitable place of worship, and the masonry work on the building was done by Mr. Davies, in which he preached for 26 years. In the meantime he was instrumental to build another church for the same people at Llanharri, about three miles from Maendy, and to defray the indebtedness incurred, he travelled twice through every county in

Wales. Besides attending to the churches at Maendy and Llanharri, he preached at Llantrisant and Neath.

Mr. Davies was one of the first to preach in the Welsh language on the streets of Bristol, which resulted in organizing a Welsh Congregational Church in the town. He visited also the Welsh Church at London on several occasions, and would stay there for three months at a time. In 1825 he came to America and was co-pastor with Rev. James Davies at the united Welsh Church at New York City—these two ministers were Congregationalists, but in a short time after this, the Calvinistic Methodists withdrew from the United Church, and formed a church of their own order, and Rev. Shadrach Davies became their pastor for some time; this was the beginning of the Calvinistic Methodist Church in New York City. Rev. Shadrach Davies was the pastor of the Congregational Church on Mulberry Street for some years, and spent the remainder of his life in New York City, and died on the 21st of May, 1837, in his 58th year. He preached his last sermon in the Welsh Baptist Church twelve weeks before he died. He never spared himself in preaching. This night he exerted himself more than usual and perspired profusely; on his way home he contracted a cold that ultimately ended in his death. When he became conscious that the end was drawing near, he never faltered for a minute, he said his feet were firm on "The Rock of Ages,"—Christ's atonement, and would in rapture quote Scripture saying, "I sat down under his shadow with great delight, and his fruit was sweet to my taste." "The words of Old Tabitha are perfectly true." This was an old lady from Llantrisant, who used to sit as close as possible to him while he was preaching at Maendy because of being hard of hearing—after a certain service in which he had greater "hwyl" than usual she said to him: "I have no doubt but that the Lord hath called thee to this work, my boy, but listen to me and watch, thou wilt have to suffer the worst that the world, the flesh and the devil can plan for thee." These were the words that were on his mind the last week of his life.

On the day of his burial four to five hundred of his friends and acquaintances gathered together, the great majority of the Welsh people of the city, to his home to pay him respect and reverence. Rev. William Harries (B.) preached in Welsh and Rev. Mr. Ellis in English, then they took his body to the graveyard of the English Baptist Church on Amity Street, in the old Welsh fashion, that is, of placing the casket on a bier, then four men would carry the bier on their shoulders, having others to change them so often, while the throng would walk orderly in a procession, some in front and some after the body. The committal was done by Rev. Mr. Jones (Presbyterian) after delivering a brief address, after which the friends and relatives departed to their homes.

REV. THEOPHILUS DAVIES, PLAINS

Our brother was born at Aberavon, Glamorganshire, Wales, November 7, 1845. According to his own testimony his battle for existence commenced very early. His parents were in straightened circumstances when he was born, and he had to go out to help earn his living when eight years of age, first as farm boy and then as a helper in the iron mills, and from one stage to another until he had reached the honorable position of hammerman, which was considered lucrative at that time. He was the eldest of five children, and at his father's death he became the head of the family, and had to do his bit to help the others along. He became interested in church services and Sunday School when a lad, and was called to teach the primary class when eighteen years of age. He joined the church at Aberavon in 1869, where he was invited to commence to preach, and gave his maiden sermon on January 3, 1870. The first money he received for preaching was two shillings (fifty cents) for two services, mornng and evening. He never became discouraged in spite of small pay and harsh and unkind criticisms.

Mr. Davies was one of five commencing to preach at Aberavon. The writer happens to know three of them besides Mr. Davies, and knows the church and its pastor, Rev. Richard Morgan (Rhydderch ap Morgan). One was David Francis, who became pastor of a church at Glyncorwg, while his home was at Aberavon. Two of them were brothers, David and Isaac Evans. David died during his pastorate of a church near Porthcawl, known as Newton Nottage. Isaac became pastor of Christian Temple, Ammanford, and was a very popular, fluent speaker, a fine specimen of the Welsh hwyl. This leads us to record the story Mr. Davies related of his critics. Some of the five men had better advantages than he in public speaking, and it may be that they were naturally better orators. This was the cause of an unkind remark from a prominent member of the church.

In commenting upon his efforts he said to an elder deacon—"Isaac and David will surely become preachers, but Theo. can stop now." To this the elder deacon replied, "Isaac and David are full grown; Theo. is just feeling his way, and you, Daniel

Edwards, in time to come will be convinced that Theo. will grow." He may not at any time have been as powerful and as eloquent as Isaac was, he never had the physical power which Isaac possessed, but he became a sweet speaker, and throngs from time to time were enchanted by his delicate touches and his familiar use of the flowers in his discourses up and down, East and West of our State, when he had the breeze in his favor in our assemblies. He moved from Aberavon to Llanelly in 1872, and transferred his membership from the Tabernacle Church to Siloah Congregational Church which was under the pastorate of the late Rev. Thomas Davies, D. D. He served the churches in and around Llanelly as a local preacher until September, 1881.

Having decided to come to America, Rev. Mr. Davies suggested that it would be advisable to ordain him to the full ministry. The other ministers of the community agreed with him, and he was accordingly ordained in September, 1881. Dr. Davies conducted the services and asked the accustomed questions as to the confession of faith. Rev. J. Thomas, Bryn Chapel, preached the charge to the minister. Dr. Thomas Johns, Capel Als, spoke on the church and its nature, and Rev. David Lewis, Dock Chapel, offered the ordination prayer, and Rev. J. Pandy Williams read the Scripture. A kind message of commendation was received by letter from the Rev. John Ossian Davies, former pastor of the Tabernacle Church, Llanelly, but at that time pastor at Swansea. The reasons they had for ordaining a pastor who had no church in view was his popularity among the Llanelly churches and suburbs, and had preached in two churches in the neighborhood Llanon monthly for eight years and at Nazareth monthly for five years. He left Llanelly (Wales) September 26, 1881, the very day that President James Garfield was buried. He arrived in New York October 8, 1881. He preached in the First Congregational Church, Scranton, Pa., on October 9, morning and evening, and on the 16th day of the same month at Miners Mills. He preached in all the churches of our Gymanfa until he reached Ohio, also at Ebensburg, Johnstown and Pittsburgh. On the first Sunday in December, 1881, he supplied Mineral Ridge, Ohio, and during the month he received a call to the pastorate of that church, which he accepted, and served them up to November, 1883, when he received an invitation to become the pastor of Miner Congregational Church, Miners Mills, Pa. He preached his first sermon as pastor of Miners Mills Thanksgiving evening, November 27, 1883, and was installed on the first day of

January, 1884, when most of the pastors in the vicinity were present.

While pastor at Mineral Ridge he sent for his family, wife and six children, the oldest of whom was fourteen, and the youngest two. They sailed from Wales on the City of Paris, Inman Line, March 23, 1882, arriving in New York April 5th, the children all well, but the mother had died two hours before landing, when thirty-six years old. Her remains were interred in St. David's plot, Cypress Hill Cemetery, Brooklyn, N. Y.; permission having been given gratis by the Welsh Society of New York City. The late Rev. G. H. Humphreys, later the editor of the "Drych," officiated at the burial services.

Mr. Davies remarried November 19, 1883, to Mrs. Ann Davies, widow of Mr. Edward Davies, Mineral Ridge, Ohio, who proved to be a good mother to his young mother-less children. She died on December 31, 1911. When Mrs. Davies was buried Mr. Davies was confined to his bed with a severe attack of eczema. Though afflicted oftimes and cast into deep waters on his pilgrimage, he received strength according to his need to serve Miner Congregational Church faithfully from 1883 to 1918, when blindness caused him to resign.

During his lengthy pastorate he was given a liberal share of the honors within reach of the denomination. He was Moderator for one year and Scribe of the Gymanfa another year, and was called to preach in its annual gatherings. An honorary degree of Doctor of Divinity was given him by the People's National University, Atlanta, Ga., on September 1, 1923.

After a brief illness he died at his home at Plains October 15, 1825, and was buried at the Public Cemetery of Wilkes-Barre October 19, after a public service was held at the Miner Congregational Church.

REV. WILLIAM CEREDIG DAVIES

Our brother was born in the neighborhood of Wern, Cardiganshire, South Wales, in 1863. When a youth, he joined the Congregational Church at the same place, the pastor being Rev. J. M. Prytherch. When young he joined his father to learn a trade and continued at it until he commenced to preach at Wern in 1886; then went to a Grammar School at New Quay to prepare for the entrance examination at Bala-Bangor College in 1887, and was admitted, then continued his theological course in 1890 to 1892.

In 1893 Mr. Davies came to this country, and on Sunday, December 3, of that year, he was ordained to the Christian ministry at Minersville. Ministers that took part in the services were Revs. David Jones, Scranton; D. T. Davies, Shamokin; F. Teilo Evans and Howell Davies, Lansford; Thomas W. Jones, D. D., Philadelphia, and Ebenezer Edwards (B.), Minersville. The meetings were well attended and continued till Monday evening.

He spent five happy years in his first charge, when he left for the Congregational Church at Catasauqua on the first of January, 1899, thence to Olyphant, then to Northfield, N. Y., where he labored for 12 years and consecutively took charge of Clayville, N. Y., 2nd Congregational Church, Cortland, N. Y., and in 1925 he moved back to Penna., to the pastorate of a community church at East Smithfield. He has held three pastorates in New York State, and is in the fourth in the Keystone State at the present writing, and is doing well in a fine agricultural community.

REV. J. B. DAVIES

Ou brother was born in the village of New Moat, Pembrokeshire, South Wales, in October, 1858. His parents were devout members of Pergamus Congregational Church, Maenclochog, but he attended the Congregational Church at Bethesda, near Narberth, and was received into its fellowship when a young man by the pastor, Rev. J. R. Thomas. The church at Bethesda unanimously invited him to become a preacher of the Gospel, with this end in view, he studied for some time under the direction of his minister, and also under Mr. T. Burt, a Wesleyan preacher at Narberth, then attended a Grammar School at St. Clears, that was conducted by Rev. John Evans, B. A., a native of Hawen, Cardiganshire; from this preparatory school he passed the required examination to the Congregational Memorial College at Brecon, South Wales, in 1876.

At the close of his course here, he had to undergo an operation in a hospital, and was physically impaired for some time. After regaining his strength he came to this country, and preached for some time in different places until he came to Radnor, Ohio, and acted as their pastor for almost a year before he was ordained. The ministers participating in his ordination were Reverends David Jones, D. D., Cincinnati; R. Mawddwy Jones, John Cadwaladr, J. G. Thomas, Rees Powell, Benjamin Chidlaw, D. D., John Jones, John T.

Griffiths, D. D., West Groton, N. Y.; all of whom have passed away except Mr. Griffiths. After leaving Radnor he took a special course at Oberlin Theological Seminary, and with pride he often refers to professors there and their teaching.

He has been pastor of a number of English Congregational Churches and also Welsh Churches in several of the States. He was for several years pastor of Elm Street Welsh at Youngstown at the zenith of its history, and has been a member of our Gymanfa, having been pastor of Mahanoy City, and is the second time pastor of the Hill Side Congregational Church at Wilkes-Barre, at present. He has received calls from Presbyterian churches, but has clung tenaciously to Congregationalism and the principles and polity of the church of his childhood and manhood. He is a staunch advocate and defender of our polity and its history, and grows eloquent unawares to himself, when he speaks of its past history and traditions.

Mr. Davies is one of our keenest censors in the examination of candidates for ordination and installation in our churches lest our reputation be tarnished by unworthy persons in our pulpits. He is esteemed as a diligent student, a clear thinker, a pleasant, fluent speaker, an extensive reader and first class essayist. Even before he left his native country, he was acknowledged as a popular preacher in English and Welsh. We always think he delights more in the teaching and educational functions of the church than in the practical. He has had a fine helpmate in his wife for all his duties as a minister, and pastor. Mr. Davies was fortunate to meet her in his first charge; her maiden name was Emma W., the daughter of Edward and Sarah Watkins, faithful members of the church at Radnor, Ohio. Both have been honored in the rearing of an exemplary son, Howard, who after his graduation from Hamilton College, Clinton, New York, became a representative of the Phœnix Mutual Life Insurance Company, and is still in their employ at their offices in Rochester, N. Y.

Of late years he was frail and weak, but the end came unexpectedly and was taken home as the result of heart failure, Friday, February 23, 1934, and was buried at Radnor, Ohio, close to his first charge.

REV. WILLIAM W. DAVIES

Rev. William W. Davies was born April 15, 1832, in the Parish of Llansamlet, Glamorganshire, South Wales. He came to this country in a sailing vessel, and landed at Philadelphia August 3, 1847, after a voyage of nine weeks from Liverpool.

His educational privileges were meagre, though he attended day school for about four years in Wales, and such was his desire for knowledge that he went to school for three consecutive winters after he arrived here. He was ordained at Centralia, Columbia County, March 14, 1869, and had charge of Tamaqua Congregational Church, also for a period. At his retirement he went to live at Mount Carmel, and as far as we know there he ended his days.

REV. D. DYFRI DAVIES

Rev. D. Dyfri Davies was born at Llanddyfri, Carmarthenshire, February 3, 1840. He was privileged to commence to preach at Ebenezer, Swansea, Glamorganshire, and was ordained at Llanybri, Carmarthenshire. In 1872, he received a call from the Old Congregational Church of Scranton; he replied in the affirmative, and came over with the intention of becoming their pastor, but only remained with them for a very short while. He was not installed, his extreme modesty and lack of self confidence filled him with fear, and begged the officers of the church the privilege to withdraw his acceptance of the call, which was granted him. He was very soon called to the newly organized church at Edwardsville, and settled there; then served the following churches for some time in rotation: Welsh church at 11th Street, New York City; Knoxville, Tenn.; Mount Carmel and Nanticoke, Penna.; Dodgeville, Wisconsin. In 1903 he went to Granville, Ohio.

In June, 1904, he went on a visit to Wales, where he spent two years. He retired from the ministry several years before he died. After much suffering the last few years of his life, he died August 4, 1911. He had an exalted opinion of the ministry and labored honestly according to his ability in his various spheres. At one time in his career he was considered as one of the most promising young preachers of the denomination.

REV. DANIEL T. DAVIES

Rev. Daniel T. Davies served several churches in our Gymanfa, but ended his days at Shamokin, and was better known as Davies Shamokin than by any other church he labored in. He was born in the town of Carmarthen, South Wales, April 22, 1823. His parents moved to Merthyr Tydfil when he was about nine months old; in this town he was brought up, and remained there until he came to America August, 1854. For the last seven years he lived at Merthyr, he kept a school in his own house. When about twelve years old he joined the church and continued so to the end of his life. He was brought up with the Wesleyans, and commenced to preach with that denomination, but when he came over to this country he joined the Congregational Church, and was ordained to the Gospel ministry at Bennington Furnace, Blair County. The officiating minister was the Rev. Thomas Jenkins, Johnstown, Cambria County, who was also originally a Wesleyan, and came if we remember correctly from Merthyr to America.

Mr. Davies took the oversight of a community church at Cleveland, Ohio, and continued there until he was called to the Congregational Church at Minersville, June, 1868. In 1872, he took charge of the church at Taylorville, then he moved to Shamokin in December, 1875, and for a short while shared his services between this church and Mount Carmel. This arrangement, however, did not last long, so that he confined his services altogether to Shamokin. He was a true, faithful and honest brother. He never hesitated to stand bravely on the side of truth as he understood it; but if he were to study more the best way to defend the truth, he might have been more successful in his defence of it, and would have been happier with the people of his charge. He was a true friend to all whom he thought he could trust. His remains were interred at Minersville in the year 1900.

REV. JOHN WILLIAM DAVIES

Rev. John William Davies was born in Wales in 1871, but came over to Scranton with his parents when quite young—only eighteen months old. Owing to a defect in speech he did not have privileges of the public schools. He went to work in a coal breaker and the mines when a young lad. He was admitted to membership at the First Congregational Church of Scranton when thirteen, and was licensed to preach at the same church before he was eighteen. Inspired by Dr. Rhys Lloyd, who commenced to preach at the same church, to obtain education, he started out in search of a training and entered Marietta Academy in 1893, Marietta College in 1896 , and graduated in 1899 with Cum Laude, Phi Beta Kappa Honors in Greek and Philosophy, and received his degree of B. A. Then Mr. Davies entered Chicago Theological Seminary in 1899, and graduated in 1902 with degree of B. D., and was ordained to the Christian ministry at Shabbone, Ill., in 1902; since then he has ministered in Congregational Churches at Minneapolis, Chicago, Fairport, N. Y., and is now completing his seventh year at Sidney, N. Y. He struggled hard to gain a good foundation for his life work, and was not ashamed of entering into the mines vacation time, in order to help himself and his parents that he might reach the desired goal. Now, though a miner's son, who commenced his labors in and around the coal mines, he is able to read and speak several languages, and who for his faith in Jesus Christ is grateful for parents, home, loved ones and whose one chief joy is to minister among people, and bring in the Kingdom of God more abundantly. In 1931 he left Sydney to take charge of the churches at Deansboro and Oriskany Falls, N. Y.

REV. JOHN DAVIES, B. D., JOHNSTOWN

This friend was born in a small farm house at Cwm Einion, near Llanpumpsaint, Carmarthenshire, South Wales, on November 2, 1868. When a child he attended the Board School of Peniel and Llanpumpsaint for his elementary training, and later was a pupil teacher in the same schools. When his parents moved to Nebo, he left school to work on the farm. In August, 1882, he was admitted member of Nebo, where also in 1886 he commenced to preach. Soon after, he went to a preparatory school, and was received to Carmarthen Presbyterian College in 1889. After finishing a successful period of four years here, he came to this country and entered Yale College for one year's training, then he returned to England and studied at Bradford for another year, then came back to America and went to Chicago to a college where in April, 1896, he received his B. D., thence he went back to Wales, but soon after he landed, he received a call from Johnstown, which he accepted, and came back to America for the third time, and was ordained at Johnstown January, 1897. After spending three busy years at Johnstown, he returned to England in 1900, studied for some time at Oxford. In 1905 he was ordained Curate at Llansadwrn and Llanwrda, and in 1908 changed for another charge at Llansamlet near Swansea, Glamorganshire.

REV. JONATHAN EDWARDS, D. D.

First Pastor of Plymouth English Congregational Church of Scranton

Jonathan Edwards was born at Rhymney, Monmouthshire, South Wales, June 15, 1847, the son of John R. and Ann H. Edwards. Worked in the mines in Wales. Attended Gelligaer Endowed Institute, Glamorganshire. United with Tabor Congregational Church, Maesycymer, in 1860.

Came to Pennsylvania in 1866. Began preaching under encouragement of Rev. David Trelech Evans, M. D., pastor of Welsh Congregational Church of Plymouth. Attended Bangor Theological Seminary, Bangor, Maine, supplying Maine churches during summers. First pastorate East Orrington, Maine, followed by West Newfield, Maine. In 1882, called to Scranton, Penna., to newly organized Plymouth Congregational Church, first English Congregational Church in northeastern Penna., its membership drawn from a large Welsh American population. Four years of intense activity resulted. Organized the first Christian Endeavor Society in Penna., eighth in the U. S. A. Worked hard for cause of prohibition. Left a strong active church after four years.

Then almost forty years of strenuous home missionary service in the northwest. First at Spokane First (now Westminster) where a weak organization was developed into a live church and start made on $40,000 building. Three years as field secretary for Whitman College, Walla Walla, Wash. Then pastorates at Pilgrim and Hillyard, Spokane; Pleasant Prairie and Trent, Wash.: Wardner, Idaho; Pendleton, Ore.; Washtucna and Sprague, Wash.; and a final pastorate of eleven years at Vera (Spokane), building up one of the finest community churches in the state. Retired at 77 years and spent last five years in Portland, Ore., where four children resided. Preached occasionally until last year. Passed away in Portland, Ore., on June 28, 1929, at 82 years of age.

Married Elizabeth Williams at Scranton, Penna., December 4, 1869, and they had almost sixty years together. She survived him by over three years, passing away November 6, 1932, on her 82nd birthday.

Given degree of D. D. by Whitman College.

Eight children born to them, of whom five survive, two daughters and three sons. Two daughters died in infancy and one daughter twenty years ago. Thirteen grandchildren and five great grandchildren living.

The preceding sketch was given us by the family of Dr. Edwards in response to our appeal for an outline of his history; we did this though engaged in writing the story of the Welsh Congregational Churches of Pennsylvania, because we considered him an exceptional figure and character in our denomination. He was thoroughly Welsh, a noble compatriot, commenced his religious life in a Welsh church in Wales, encouraged and commenced his preaching career in a Welsh church in our valley, became pastor of the first English Congregational

Errata

Population of State of Pennsylvania on Page 1 should be 67 Counties; Population, 8,720.017.

The following biographies were unfortunately misplaced and inadvertently overlooked. We hasten to rectify the oversight by printing the Errata. Dr. Lloyd was one of our most welcomed friends when visiting Scranton and the Old Congregational Church, where he commenced to preach and in which the author spent twenty-nine years of his ministry. Dr. W. T. Holmes has served faithfully in the Congregational Ministry. The articles are inserted in the volume as many will be interested in the sketches.—David Jones.

PROF. RHYS LLOYD, M. A., D. D.

Prof. Rhys Lloyd, M. A., D. D., was born in Hirwain (Long Moor), Glamorganshire, South Wales, March 14, 1855. His parents were members of Nebo, the leading Welsh Congregational Church of the place, and Rhys with the other children were brought up in a religious atmosphere. He took particular delight under the direction of his parents and teachers to learn passages of Scripture to recite in public services of the Church, and also to compete in the literary meetings and Eisteddfods of the period. Like the majority of boys of those days, he had to go early to the mines to help in the maintenance of the family.

In the month of May, 1869, the entire family came to this country, first to Taylor, then to Hyde Park, Scranton, where the parents and Rhys united with the Welsh Congregational Church. He was a member of the Church until he left for Marietta Academy in 1879. He continued to cultivate his taste and talents for public life after he came to Scranton; the practice and training in these directions proved a great help to him in later years. Some time after he was married to Miss Sarah Ann Davies, a daughter of Mr. and Mrs. Evan P. Davies prominent members of the Welsh Church, he was offered a scholarship from Marietta, Ohio. This he accepted, and hastened hither, leaving his wife and baby boy in care of her parents. When he reached Marietta he began to work and study, and in three weeks he and his family were together. He finished a seven year course in five and a half years; following this he took a post graduate course in the Chicago Theological Seminary. During his term at the Seminary he was president of his class, and for one year he was in charge of a Mission Church, after which he became the first pastor of California Avenue Congregational Church. While in this charge he continued his Seminary studies, and at the urgent request of his friends in the ministry in Chicago he prepared himself for a professorship, and even before he fully completed his course he was invited to become Professor of New Testament Greek and Interpretation in the Pacific Theological Seminary, Berkeley, California, where he served for eleven years and a half. He left this position because he desired to pursue special studies and prepare the results of his prolonged labors for publication, but his plans were delayed by the demands for his service on the lecture platform. While Dr. Lloyd at present is not officially connected with any institution of learning, he continues his life's work at his home in Chicago, and we trust he will be spared so that his purpose of giving the fruits of his diligent, persistent studies may be carried out, and the public may profit thereby. Dr. Lloyd has been signally honored on several occasions, one out of many being an invitation given him to be present at the inauguration of General Dawes as Vice President of the United States; he was given a seat on the platform as his guest, in token of their friendship while students at Marietta.

After writing the foregoing sketch we must offer our regrets that Prof. Lloyd's plans and our hopes anent his unfinished work did not materialize. Although he in a quiet way pursued his studies at his home with a view to achieving his purpose, he was taken suddenly ill with heart trouble on April 19th, and on the following day breathed his last, leaving to mourn his departure his beloved wife, who helped him in his struggle for education after they were married; one son who holds an important position at Dallas, Texas, and two daughters, all of whom were solicitous of his comfort to the end. He leaves also three sisters, one of whom is the wife of Prof. John T. Watkins, a veteran musician and successful choir leader of Scranton, Pa., well known particularly in Welsh circles, throughout the United States.

The obsequies were conducted at Drake Church, and his remains were interred in Irving Park Cemetery, April 22nd, amid signs of grief by a large number of relatives and friends. Prof. Lloyd had an indomitable courage and perseverance in attempting what he accomplished in spite of many difficulties; from the coal mines he became a linguist, especially in Hebrew and Greek, in virtue of which he held a professor's chair for many years, and lectured on the Chautauqua platform for several seasons. His Alma Mater was Marietta, Ohio, where he graduated in 1884; later, he received his degree of Doctor of

Divinity from the Theological Seminary of Chicago, was ordained pastor of the California Avenue Congregational Church in the same city in 1887, and had the honor of being the first president of the Chicago Christian Endeavor Union. He was interested in many activities of the Welsh people, a member of the Kymric Society, and many others. He gave unto his fellowmen a good, hard day's work, and has well earned his repose.

REV. WILLIAM T. HOLMES, M. A., PH. D.

Was born November 22. 1868, at Brynhyfryd, Swansea, Wales. He was the son of Thomas and Lucy Holmes. He attended Siloam Congregational Church, Pentre Estyll, Swansea, and became a member of that church in 1881 under the ministry of Rev. W. Jenkins. He attended public school, worked in the mines, and was prevailed upon to preach by the officers of the church; his first sermon was preached in Pentre Estyll in 1885.

He entered preparatory school, as Gwynfryn Academy; Normal College, Swansea. Emigrated to America October, 1893, and resided in Taylor, Pa. He was received into membership of the Eastern Pa. Gymanfa May 25, 1895.

Continuing in his studies he took up several University Extension Courses; Atlanta Theological Seminary (1905-1908); Neff College of Oratory, Philadelphia, Pa.; Washington University, Washington, D. C., with the degree of S. T. D. (1909); Oskaloosa College, Iowa, with the degree of M. A., and Ph. D. (1915-1919); School of Psychology, Jacksonville, Fla., with degree of Pr. P. His pastorates, Plainfield Center, N. Y., where he was ordained, then Parsons, Pa.; Farmersville and Fairview, N. Y.; Grand Island, N. Y.; Fountain Springs, Pa.; Olyphant, Pa. At this writing he supplies Akron Church, Ohio.

This brother broken down in health was obliged to retire. He is sincere, faithful, frank and worthy of his calling. He is at present the Registrar of the Eastern Ohio Association of Welsh Congregational Churches.

church in the territory of our Gymanfa, who were prayerfully and lovingly dismissed by the First Welsh Congregational of South Main Avenue, Scranton, for this purpose.

The organization and the growth was fostered by the mother church until they grew to be strong, yea, even stronger numerically and financially than the mother church, and the feeling that should exist between mother and daughter still prevails between these churches to this day.

Dr. Edwards rated his pastorates at Plymouth Church, and his last at Vera, Spokane, Wash., as the most satisfactory of his ministry. Our National Council in session at Detroit, Mich., a few weeks before he was called home, sent him a telegram of greeting and appreciation, which he was delighted to receive.

REV. JOHN EDWARDS, D. D.

This faithful servant was born at Llansadwrn, Carmarthenshire, January 26, 1846, and was baptized by the popular preacher, Rev. W. Williams, Llandeilo. He was received member of the church at Crugybar by the Rev. E. Jones the first Sunday in January, 1859, and commenced to preach in the spring of 1863 in Providence, Llangadog, under the ministry of Rev. E. A. Jones. He entered Brecon Memorial College June, 1867, and at the completion of his term he received a call to Bethlehem Congregational Church, Blaenafon, Monmouthshire, and was ordained June 7, 1871, and labored successfully in their midst to the end of 1874.

In June, 1873, he married Miss Mary Roberts, one of the members of his church, and the two decided they would give themselves to work in the missionary field in Western Mexico under the direction of the American Board. They left Wales November, 1874, and reached Boston, Mass., the day after Christmas. After spending a month at Boston they left for Guadajara, their allotted field of labor in Mexico, and reached there in April, 1875. They labored here with great success until October, 1880, when they returned to the States and made their home in Pennsylvania. In 1882 he took charge of two Congregational Churches, one English the other Welsh at Lansford, his labors were blessed in the reviving and increasing of both churches; that in five years the English church, the weaker of the two, was strong enough to maintain a pastor with the help of the Home Missionary Society, and the Welsh was in a better condition than it had been for years.

After giving up this charge he again returned to do mission work among the Hungarian Slovaks that were emigrating in strong numbers to the State. These people were unable to use the English language, so he had to approach them in their own, and to do this he went to Pittsburg, where he found a lady Bible reader that helped him to master their language, and soon a Slovak Mission was started in Braddock near Pittsburg, which has developed to be a strong church, maintaining a minister who preaches to them in their own tongue the riches of salvation, and are able to send forth teachers and missioners to their own people in this country, as well as in their native land. The district has long become a center for mission work among these people.

In 1892 an English Congregational Church was organized on the South Side of Pittsburg; Rev. John Edwards became its first pastor, he also supplied the strong Fifth Avenue Welsh Congregational Church in the interim between the death of Dr. H. E. Thomas and the calling of his successor. These facts are ample proofs that this brother was an indefatigable, successful missioner and pastor. In July, 1889, Ripon College, Wisconsin, bestowed upon him the honorary degree of Doctor of Divinity. His latter days were spent doing missionary work in Porto Rico, Cuba, where he died at the home of his daughter at San Juan, February 12, 1911. He was a good, conscientious Christian, filled with missionary zeal, who worked faithfully and diligently in the vineyard of his Lord and Master. For short periods he served the churches at Nanticoke and Lansford, English and Welsh, in our Gymanfa.

REV. THOMAS C. EDWARDS, D. D.

Rev. Thomas Cynonfardd Edwards, D. D., was born at Landore, Swansea, Wales, on December 6, 1848. He must have moved when a young man to Cwmbach, Aberdare, because it is stated in a book giving an account of many of the students who were trained at Carmarthen Presbyterian College, that he commenced to preach at Cwmbach, and he himself no doubt gave this information to the compiler. His bardic name, Cynonfardd (bard of the Cynon) suggests that he was at one time a resident of the valley through which the river Cynon makes its course from Hirwain to Abercynon, where it flows into the Taff river. Besides, it was at Cwmbach that he met the young lady, the daughter of Rev. Jonah Morgan, who became his wife in after years. Only one Congregational church, called Mount Zion, was at Cwmbach, over which Mr. Morgan was pastor, and there can be no doubt that this was the church in which he commenced to preach. Scanty were his educational privileges in his youth, but he made the best use of them always. He began in the grade schools of Wales, and at Merthyr Tydvil, in the secondary school, he acquired instruction and training in the higher branches of studies, and while a student here he performed the scholastic duties of an assistant master and prepared himself for his entrance examination to college, from which he graduated in 1870. In the same year he came to the United States and began his ministerial career at Mineral Ridge, Ohio, on January 1st, 1871. In May, 1871, he was married to Miss Elizabeth Morgan, youngest daughter of Rev. Jonah Morgan, by Rev. Jonathan J. Jones, pastor of the Eleventh Street Congregational Church, New York City.

In February, 1872, he assumed the charge of the First Congregational Church of Wilkes-Barre, and on January 1st, 1878, accepted the charge of the Congregational Church at Edwardsville. For some time he ministered to both congregations, until the church at the latter place asked him to devote his entire time to serve them. With the exception of two years, May, 1891, to May, 1893, which he spent in Wales as pastor of Ebenezer, Cardiff, he continued in the pastorate of Edwardsville Church until the day of his death—March 13, 1927. On Friday night, March 11, preceding his departure, he was present at the George T. Stephens tabernacle evangelistic service, a campaign which he ardently supported and strongly advocated. He went home from the service a sick man; his condition grew worse hourly; expert medical advice and consultation proved of no avail, and with hope for recovery relinquished he lapsed into a coma from which he did not regain consciousness, and shortly after the noon hour on Sunday it was announced by radio that the eminently renowned divine and one of the most outstanding civic leaders of clerical rank, regardless of race or creed, had departed this life and had entered into the reward of the faithful. Death was due to meningitis, accelerated by an abscess of the ear.

On Tuesday evening, March 15, a memorial service was held in the Tabernacle, where a throng of ten thousand people assembled to pay homage and reverence to his memory. Rev. E. Flack, D. D. (Presbyterian) spoke, representing the Clergy; Hon. Judge Benjamin R. Jones, the citizens; and Mr. T. H. Williams, his church and congregation. The "Vacant Chair" was sung by the Irem Temple Quartet, while a massive floral tribute representing a chair which Dr. Edwards occupied in the clergymen's section while attending the services, and from which he stepped only forty-eight hours before he was fatally stricken, a tribute of affection from the congregation of his church. Two hymn tunes, "Nazareth" and "Babel," favorites of Dr. Edwards, were sung by the beloved parishioners under the direction of Mr. Rees S. Davies, the church chorister. Mr. Stephens, the evangelist, spoke affectionately of Dr. Edwards, and closed the impressive service by preaching a message from the words, "To-day, if you hear his voice, harden not your heart."

On Wednesday afternoon, March 16, the funeral service was held at the church, at 2 P. M., the body being brought to the church edifice hours previous for the sake of the public who wished to view his mortal remains; while there, a guard of honor, consisting of the trustees and deacons of the church and two uniformed officers, was in attendance. The brethren who took part in the service were Revs. Enoch Hughes, John B. Davies, J. J. Curran, Dr. L. L. Sprague, and Rev. E. J. Morris, D. D.; the latter two delivering the eulogies. Flower bearers, active and honorary pall-bearers, were from among the officers of the church and his friends from the laity and clergy of the valley. The burial took place in the family plot at Forty Fort Cemetery. The ministers and distinguished citizens who were present are too numerous to be mentioned, but we "returned from the sepulchre" convinced that he was not there, his body was laid in the tomb, but he had gone elsewhere to do his Father's business in some other sphere, because "there is no death," but we have no desire to divine his future, rather we are interested in reviewing his past and in doing justice to his long, busy life, that we may profit by his example and provide means whereby we and his loved ones may have abundant reasons to be grateful for such a life. We feel hemmed in by limitations in this volume, where dozens of others deserve attention and encomiums, that we cannot give our subject the space it claims. In the resolutions adopted by our Gymanfa at the time of his demise we had a large share in framing such; in behalf of the committee and conference, we suggested the advisability of putting his history in a permanent form, believing that his long, useful life claimed such a tribute, so as to continue the influence of his worthy, noble life. We are still of the same opinion, and we, therefore, ask the indulgence of our readers in attempting to make some amends for this omission by giving a cursory account of Dr. Edwards' wonderful, versatile character.

The memorial service held at his church Sunday evening, April 17, presided over by Mr. T. H. Williams, suggested four characteristics of his life, when four of his brethren spoke of him as a "Counsellor," "Bard and Hymn Writer," "Church

Leader," and a "National Character." He spent only two years in his chosen college, Presbyterian, Carmarthen, Carmarthenshire. We presume it was on account of his physical condition (at that time his health was rather impaired) that he came to this country, trusting it would improve, and it did, but while unsatisfactory he continued his studies, determined to make up for the lack of a full course at college. He made a special study of Elocution and Oratory, and in 1881 he graduated with honors from the National School of Oratory at Philadelphia; eight years later he received the degree of Master of Oratory from the same institution. For ten years, from 1880 to 1890, he was Professor of Elocution at Wyoming Seminary, Kingston, Pa., where he established himself as a leading elocutionist. In 1891 he was honored by the Congregational College of Marietta, Ohio, by conferring upon him the degree of Doctor of Divinity.

At the International Eisteddfod, Pittsburg, 1913, he was elected Archdruid of America by Rev. Evan Rees (Dyfed) the Archdruid of Britain. He was a bard, winning many chairs, medals and prizes in Eisteddfod contests; a collection of his writings were published in his Welsh book on Elocution, entitled "Darllen a Siarad" ("Reading and Speaking"). He published an English text book on the same subject while in Wales for the use of schools and colleges. He wrote many hymns, a number of which appear in the bilingual hymnal published under the auspices of the Gymanfa, of which he was the editor in chief. He was a fine speaker, lecturer, and a prince among conductors on the Eisteddfod platform. He was conductor at the Pennsylvania Centennial Eisteddfod 1876, World's Fair Eisteddfod 1893, also at the National Eisteddfod of Wales in Bangor, 1890; Swansea 1891, Rhyl 1892, Llandudno 1896, Newport 1897, and was adjudicator and conductor in all the important gatherings in this country for the past fifty years.

He travelled extensively in this country, in Wales and on the continent of Europe and in the Holy Land, and lectured on his travels very frequently, and on subjects akin to Elocution, such as "How to Relate a Story," "The Eloquence of Other People," "The Man for To-day," "Dramatic and Humorous Readings," and was invited to speak to the students at colleges of all denominations in Wales. Dr. Edwards was great and popular in these and other directions, but we feel confident that he never forgot his duty to his Master, his church and the Kingdom of God. The poet in his person never bedimmed the preacher and the pulpit, his lectures never lessened his care and love for the sheep and the lambs of his fold, the dignity and duty of his person and office were never obscured by smart sayings on the platform and in the banquet hall. He knew that he was an ambassador of God whatever function he performed. As his friends and co-workers in this valley, in the churches, in the Gymanfa, and the Ministerium, we are glad to have this conviction wrought in us, that he was not guilty of shirking any duty or office however humble would be the task given or asked of him to do, because he was recognized a leader among us, and a pastor of a large, important church. He also was willing to do anything and everything asked of him in a committee, conference or ministerium. Reading and studying the records of the Gymanfa for the past fifty years or more has given us ample evidence of this truth. He was oftener and longer than any of his brethren at the service of the denomination; nothing was counted too menial in his estimation to do if he were asked to do it, and whatever the task was he would perform it well; he could temporize as well, if not better, than any of us, but he never depended on this valuable gift when asked to write a resolution, a poem or a paper on a subject assigned to him. This we consider a good and honorable trait in his character.

Another qualification which we consider of great value to us as a Gymanfa and to the Welsh nation was his aptitude to fill any position or emergency with which we would suddenly be confronted. His talents were so diversified that we felt at ease whatever would be the demand. As the younger members of a family look to the older ones to help them in their difficulties, so we for the past thirty years of Dr. Edwards' life looked to him as our elder brother, leader and spokesman, and we were not timid to trust our cases in his hands. He could sing or go to the organ or piano and make it sing with us; he could speak in our behalf, and we were sure the case would be well taken care of as far as talent and ability were necessary. In Welsh we would say that he was a full man, a man of many talents. Before we give way to Dr. Lloyd Morris, his son-in-law, to close this sketch of his life, we desire to quote his words to us before we invited him to give his personal estimate. These are his words: "After an intimate knowledge of this great and good man it is no exaggeration to say that Cynonfardd was all in all the greatest man I ever knew, and was as good as he was great. A fellowship such as I enjoyed with my father-in-law left a deep and abiding influence upon my life." Dr. Morris continues to write thus:

"Dr. Edwards was a many-sided man. There were enough gifts gathered in him to supply the needs of twelve ordinary men. His versatility was a constant surprise to his friends. He had more qualities in combination and balance than most of the outstanding men of his age. I was greatly impressed by his integrity as a man. There was no sham, or veneer, or pretense, but reality within and without characterized his life. He was a great preacher, a great teacher, a great organizer, and a great leader, but behind and beyond this he was a great man. He was greater than his greatest sermon; better than his finest and most effective deliverance. The message was enforced by the character of the messenger. The most ordinary truth possessed on his lips extraordinary significance. He himself was his sermon.

In his thinking he was conservative. I question whether he fundamentally modified his views since he was a student at Carmarthen College in Wales. He cared little for theories and speculations as such. It was the practical implication of doctrine that seized him, and that he stressed with passionate earnestness in his preaching. If the 'Incarnation' was the theme, that aspect of it which could be included in the daily round and common task, was what intrigued him. If the 'Cross' was the subject of the sermon, the cross as a fact of life was never forgotten. If the 'Resurrection' was discussed, its final proof was the resurrection into newness of life experienced by the hearer. Intensely practical and modern in his methods, he was a man of his age and a preacher that struck the timely and timeless in his message.

To those who knew him, he disclosed himself as a man of tender spirit and large sympathies. In his ministrations to the sick, and in bringing comfort to the bereaved, he was unsurpassed. Such occasions were used in gathering the wanderers into the fold.

In his pulpit there was something regal about him that suggested that here was a king upon his throne. The massive strength, the poise and dignity of bearing, the easy control of a richly colored voice, the clear articulation of every word, and the faultless diction both in Welsh and English, gave to his hearers a thrill of satisfaction and a sense of effortless mastery which we have seldom known equalled. In his preaching he dealt with the profoundest themes but with dexterous skill that left the message obstrusive by its clarity.

Dr. Edwards passed hence as he wished to depart. There was nothing left undone. Death found him with his armor on, and going forth to meet it bravely and unafraid. In one of his last letters to the writer he enclosed a pamphlet bearing the caption—"Prayer does things." There was the hiding of his power, and it was fitting that at his going 'the shout of a King was heard in the Camp.'

"So be my passing!
My task accomplished and the long day done,
My wages taken, and in my heart
Some late lark singing,
Let me be gathered to the quiet west
The sundown splendid and serene."

REV. THOMAS EDWARDS, PITTSBURG

This pioneer and active worker was born at Cwmaman in the parish of Bettws, Carmarthenshire, on July 28, 1805, and commenced to preach at the request of the church of Bethel, Cwmaman, and Rev. J. Rowlands, who came to preach to them from Cwmllynfell in 1829. Mr. Edwards reached the United States in 1834. He reaped the advantage of the day schools of that period when a child, later when preparing for the ministry he attended school at Baran for two years, which was under the direction of Rev. Roger Howells. On May 11, 1834, he was ordained as an Evangelist in Bethel Church, because there was an appeal sent from America for such persons. The ministers that officiated on the occasion were Revs. John Rowlands, Cwmllynfell; Roger Howells, Baran, and Thomas Williams, Tabernacle, Llandeilo.

As an ordained minister he landed in America, and came to Carbondale from Port Jervis, N. Y., to ordain Rev. Lewis Williams their minister, thence later to Dundaff, where he organized the Congregational Church, known today as Bethel Welsh Hill, Susquehanna Co., in 1834. He went from Dundaff to Pittsburg in 1836, and from Pittsburg to Cincinnati in 1853, and returned in 1865 to Pittsburg. The history of his travels to America, and while in this country, was published in the "Tyst," Merthyr Tydfil, Wales, December 15, 1876, and his itinerary to Ohio was reported in the "American Evangel" 1876. He travelled extensively during his life and preached acceptably to scores of congregations. This Thomas Edwards of the early period of our history reminds us of another Thomas C. Edwards of the later period of our Gymanfa, whom we knew so well; their activities and usefulness to the denomination being so much alike. Both were handy scribes and good descriptive writers. His word picture of the cave formed church at Pittsburg and his account of the departure of the

Calvinistic Methodists after remaining with them so peacefully for several years puts him beyond doubt as an easy fluent writer and speaker. He was a poet and an ardent temperance advocate as early as 1838—his addresess and poems were published in the "Evangel" in those early days. We may touch and refer to his interest in these matters in other sections of our story, because we believe him to be an exceptional character and a good servant of Christ and a worthy minister of our church and denomination.

Mr. Edwards came over in 1834 and returned for a two months visit, when he traveled much through the countries of North Wales, experiences of which he wrote, and were published in the "Tyst" September 29, 1876. In 1888 he made another trip to Wales when eighty-five years old, which was his last, because he was not allowed to return. After reaching his native heath, he was taken sick and grew weaker from day to day until he died on May 21, 1888, near the spot he was born. He was buried in a beautiful plot in the graveyard of Bethel, Cwmaman, where he had commenced to preach fifty-nine years ago. His remains rest with some of his relatives, and many of earth's nobility. His name and history are honored and respected by thousands on both sides of the Atlantic.

REV. WILLIAM R. EDWARDS

Rev. William R. Edwards (Glan Llafar) was born at Ty Coch (Red House), Park, Bala, Merionethshire, North Wales, September 19, 1857. When a boy he attended the Calvinistic Methodist Church with his parents at Park, Bala, and when of age he was received member of this church, but later on, in 1876, he joined the Old Congregational Church at Llanuwchllyn. When a mere lad he attended the National and British schools of the neighborhood, but when he was preparing for his entrance examination to Bala Congregational College he was trained by Prof. John Peters (Ioan Pedr), of Bala. He was successful in his examination and was admitted in 1877; when he had completed his course he was invited and ordained to the pastorate of Sardis and Braichywaun, two churches at Llanwyddyn, Montgomeryshire, on January 10, 1881, when a young man twenty-two years of age.

Mr. Edwards was permitted to remain in the ministry for forty years; his last sermon at the Tabernacle was preached forty years to the very day he was ordained. He served his first charge at Llanwddyn, when the great reservoir that supplies water to the city of Liverpool was being built. After spending several years here he moved to Carmel, Llansadwrn, Carmarthenshire, thence to Brynmawr, Monmouthshire, when in 1897 he came to America and was installed pastor of Granville, New York, and West Pawlet, Vermont. He remained with the quarrymen of that district for a period of ten years, happy and successful. In March, 1906, he moved to the coal mines of Pennsylvania, when he took charge of the Tabernacle Church in Scranton, where he tarried, laboring diligently and faithfully until the end came on February 23, 1921. His health had been impaired several months before, though he continued to preach until within six weeks of his death. Services were conducted over his remains in the church he had served for fifteen years, and his body was laid to rest in one of the public cemeteries of the city.

When in his first charge he married Miss Ellen Anwyl, Cae'r-berllan, Towyn, Merionethshire, a young woman who proved to him a real helpmate for thirty-five years, who survives him, also two daughters and a son. Mr. Edwards was a strong, substantial preacher of the Gospel, and a careful pastor and shepherd; he also indulged, as a pastime, in writing poetry for competition in the Eisteddfod, in which he frequently was the winner; his last award was the chief prize for a poem on "Sympathy," given him a few months before he died; he wrote also a biography for the late Rev. Rhys Gwesyn Jones, D. D., pastor of the Welsh Congregational Church, Utica, N. Y.

The church recently has placed a fine tablet of marble, with suitable inscription, on the wall near the pulpit, in memory of him and his ministry covering a period of fifteen years.

REV. OWEN ENOCH, M. A.

Was ordained at Shenandoah January 10, 1892. He was brought up in view of Cardigan Bay, born and reared at Cnwc-y-Lili (Lily's Hillock) between Wern and New Quay. The family attended church at Towyn, New Quay, and so did he, and was received member of the church by the Rev. T. Penry Evans. When twelve years of age he went to Gloucester to work in a store and when there he was asked to commence to preach. He conformed with the request, but returned home to do so at Towyn, New Quay, November 28, 1884. He went to College at Carmarthen in 1887, and spent there a successful career. Following his graduation he came to America and was ordained as above stated. He served other churches for short periods. In 1894 he went to Wooster College in Ohio and graduated Master of Arts. He paid a visit to Wales in 1895, and accepted a call to Shaldon, Devonshire, England. In 1900 he paid another visit to America and took charge of a church at Livingstone Manor, New York State, but returned the following year and became pastor of the English church at Ynysybwl.

After serving several churches in England he retired from the ministry in 1914, and went to keep a book store in Swansea but continued to preach occasionally. He was a very conscientous brother, pure his purposes, gentle his spirit, irreproachable his character, and true to his friends. A short while before his death, he had made plans to go to Australia, where his son had gone some time previous, but he was called not to another continent but to another world; he died after a short illness on August 31, 1924, when 59 years old, and was buried at Wern Congregational Church's burial ground, near to the place he was born, in a beautiful spot within sight of the sea and the noise of the waves breaking on the shores. In due time his wife and children carried out the plans that were broken by his death—they went to Australia, where his beloved wife had some close relatives.

REV. BENJAMIN ISAAC EVANS

Was known by his intimate friends as B. I., hailed from Rhymney, Monmouthshire, Wales. He came to this country around the year 1865, and in 1869 he was invited to the church at Carbondale to be the successor of Rev. Lewis Williams, and remained with them until the year 1874, when he accepted a call to the Welsh Congregational Church at Oshkosh, Wisconsin. He served there for a number of years, but when his health failed him, he and his wife returned to Scranton, and united with the First Welsh Congregational Church, later left with others to form the church known as the Tabernacle, where they became interested in its activities and continued so to the end of their earthly career.

At one time in his history he was physically strong, and possessed a powerful melodious voice, which he used to advantage in his public ministrations. He was a true type of the old school of theology and manner of preaching, depending largely for his success on the "Hwyl" he enjoyed. In their later years he and his wife were afflicted and died not far apart from each other in the years 1908 and 1909, and were buried from the same house in the public cemetery on Washburn Street, Scranton—having no issue, there were only distant relatives interested in their obsequies.

REV. E. B. EVANS, HYDE PARK

In the early days of Welsh Congregationalism in the eastern part of Pennsylvania there was a quintet of strong preachers who stood out more prominently than all the rest on account of their position, talent, zeal and energy in spreading the Gospel among their compatriots as they came from time to time from their home-land to make their homes in this new, strange country. In reading the records of the Gymanfa from the earliest time to the present we are led to give this distinction to Revs. E. B. Evans, Lewis Williams, R. R. Williams, J. B. Cook and Daniel Daniels. Their names and activities are oftener mentioned than are any others; they seem to have been the leaders of the host of Congregationalists from the beginning, and of the five, Rev. E. B. Evans, on account of his efforts, is probably the most prominent. He was born in Wales on December 4, 1810, and came to Pennsylvania, via Quebec, Canada, and Utica, New York State, in 1830. He came to Carbondale, thence to Pottsville, where he took charge of the Welsh Congregational Church in the place; he was its first pastor, and remained with them until 1850. He soon became known as a preacher and pastor throughout the whole region, and in a few years he was veritably considered the Bishop of the Congregational churches in Carbon and Schuylkill Counties, and when later he became the pastor at Pittston he was recognized as the leader in Luzerne and Lackawanna Counties, then became the pastor of the church at Providence, Scranton, and ended his active pastorate in the First Welsh Congregational Church, Hyde Park, known as the Old Congregational Church on the West Side of Scranton.

No one, according to the testimony of faithful witnesses who were in a position to know whereof they spoke, traveled oftener through the Anthracite fields and as far West as Pittsburg, to preach and serve our churches and assemblies, than he. In the zenith of his strength and popularity no one walked so much as he did to preach the Gospel; he was truly the handy, willing hand of our denomination. Passages in the history of the great Apostle of the Gentiles could with propriety be applied to his story by changing names and destinations. "Through mighty signs and wonders by the power of the Spirit of God, so that from Pottsville to Pittsburgh, and round about the Anthracite region I have fully preached the Gospel of Christ. Yea, so have I striven to preach the Gospel, not where Christ was named, lest I should build upon another man's foundation, but as it is written, to whom he was not spoken of they shall see, and they that have not heard shall understand. And unto the Welsh I became a Welshman that I might gain the Welsh. To the weak I became as weak that I might gain the weak. I am made all things to all men, that I might by all means save some; and this I do for the Gospel's sake," not for the glory, the praise, the salary and remuneration (in those days their rewards in these respects were negligible), but they labored for souls and for the Gospel's sake. This was true not only of this servant, but of the large number of ministers seventy and more years ago. At that time there were no trains, street cars, or automobiles, or even roads which made it possible to drive a buggy. All the ministers were great pedestrians; the ordinary way to reach appointments then was by foot. Mr. Evans was a tireless walker and worker; he walked fifteen and twenty miles on Sundays to preach to three, four, even five congregations. He once walked from Pittsburgh to Pottsville after having attended the Gymanfa; leaving Pittsburgh Monday morning, he reached his home by supper time Friday evening, a distance of three hundred and fifty miles. Once he borrowed a horse that he might attend the ordination of Rev. Roderick R. Williams, thinking that he could travel the distance more quickly than by foot, otherwise there was no need of riding, but long before he reached his destination the horse fell under him and died. Seeing that the horse was dead, he said, "Thank God I have my feet yet," and started on foot to make his appointment. The churches under his care paid the damage, for he had no money to do so.

There are chapters in the life of this man, as well as in the lives of other Welsh pioneer ministers, that could appropriately be set beside the life of Paul when he relates his traveling adventures: "In journeyings often, in perils of waters, in perils of robbers, in perils in the wilderness, in perils on the sea, in perils among false brethren, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness," but we are pleased to add that we believe that they were as glad as the apostles of old were to be counted worthy to suffer and labor for Christ and His Kingdom. Mr. Evans continued to minister unto the people for ten years after he had resigned his active pastorate. We are told that he had a gift of healing to a certain extent, and he went about his parish exercising this power, particularly among children, to the comfort and ease of the little ones in their ailments and sufferings. He was thus ready to help his people in temporal and physical troubles, as well as act as their leader and instructor in moral and spiritual matters. He did this to the very end of his career, which came to a close on August the 30th, 1882, and he was buried at Washburn Street Cemetery September 1st amid display of honor and respect. We are not in a position to analyze his strength as a preacher and public speaker, but friends who knew him and heard him for some years before he was called home described him as belonging to the cherub class of ministers, being ardent, restless, fiery and enthusiastic in his utterances, preaching short sermons, prompt in his appointments, punctuality was his great fort, never missed an appointment in his life; speedy in his deliverance, so that he would often transport himself and his congregation to the realms above into the presence of the Sun of Righteousness, but he would not keep them in that ecstacy long because his message would be brief and concise. In the vision of Ezekiel, by the river Chebar, among the four faces he saw was that of an angel. Mr. Evans was of that class, using himself thoroughly in the case of Christ and His church. But this consecrated servant was not exempt from trials, sufferings and disappointments, in his sojourn, particularly at the time of his arrival with his parents and the other children of the family. They came from Wales via Quebec, Canada, in 1830. At the time they landed the cholera scourge was raging almost everywhere. We are not sure whether the epidemic was among the passengers of the vessel when they came to port, but that very night Mr. Evans and his parents and the other five children, eight in all, were taken from the ship to a vacant house in which there were no conveniences suitable for a well family, much less people who were ill with this dreadful disease. Mr. Evans, the oldest of the six children, went to some house in the neighborhood to borrow or buy some candles. The person who answered his call, after hearing his story of the condition of his parents, went into a rage of temper, scolding him for daring to approach his home, while his parents were sick with such a loathsome, fatal disease as the cholera; he did not appear before him, but threw a pound of candles towards him and charged him five dollars for the same. During the hours of the night both parents died, and Mr. Evans, probably with the help of other members of the family, dug their graves and saw the burial of both. That was the sad experience of the family on their arrival in this country. In due time the sons and one sister proceeded to Utica, N. Y., where they remained for some time. During their stay in Utica the youngest son went bathing in some unhealthy pool of water and contracted typhoid fever, which proved fatal, and he was buried at Utica. Some time later the other children went to Carbondale by way of the Canal to Honesdale, thence in coal cars over the gravity road to their destination. Mr. Evans proceeded to Pottsville, and was soon invited to become pastor of the Congregational church, which was his first charge, and he was the first pastor of the young church.

In order to continue our story and relate a pleasant romance in his career we must refer to another popular minister of the earlier period of our narrative, namely, the Rev. Jonathan J. Jones, the fourth pastor of the Welsh Congregational church in New York City. We regret not being able to give any data of his history prior to his presence as pastor in the citiy. From the records of the Gymanfa we learn that he was active and interested in its assemblies though a pastor in another state, but its isolated position as the only Congregational church in the city and the only Welsh Congregational church east of Utica let it in the past to be considered a close neighbor of our churches and ministers of Pennsylvania, and, when pastorless, in all the years since it has depended more or less on our ministers to supply its pulpit more than on its own state, because of its being closer geographically to our valley with its many churches. Rev. Jonathan J. Jones for many years in the inception of our history was accustomed to attend the annual gatherings of our Gymanfa, and was often chosen moderator or secretary of the proceedings, as the records testify. As the result of meeting in these convocations Rev. E. B. Evans and Mr. Jones became very close, trusted friends. They visited each other as often as they could, one being pastor in Pottsville and the other in New York City; they often arranged to exchange pulpits with each other. This episode which we desire to relate pertaining to these two friends fits in most properly in this connection. During these visits to New York City Mr. Evans became acquainted with a young lady who later became the wife of his friend, Mr. Jones, and among her friends she had a young lady whom she introduced to Mr. Evans, who subsequently was made his wife. She was Miss Jane Jones, the daughter of Mrs. Humphrey Jones, of Utica, New York. Both Messrs. Evans and Jones were young and bosom friends, and the two young women were also companions, and the friendship and romance connected with it came to a climax at Broome Street Congregational Church, New York City, on Sunday evening, April 26, 1842. Mr. Evans went to New York to preach on this Sunday, as he had done so many times before, but this time without asking his friend to take his place at Pottsville as on former occasions. In the evening he conducted the service as usual while his friend sat as a listener in the audience. He asked the congregation to remain seated after the service, that he had a surprise for them. Subsequently he told them that he was going to marry their minister, and asked Mr. Jones to bring forth his bride-to-be to the altar, and the marriage was performed in the presence of all who were present; then the scene was changed: Rev. Jonathan J. Jones became the officiating minister and called his friend Mr. Evans to lead his bride-to-be to the altar, which he did, and he conducted the service which united Rev. E. B. Evans and Miss Jane Jones as husband and wife. The Sabbath ended in Broome Street Congregational Church, New York City, in congratulating the two ministers and their wives. We presume there were no marriage fees paid on this occasion, but rather that it was a "tit for tat" in the sweetest and kindliest sense. Both brides survived their husbands many years, and lived to be quite aged mothers, while the two noted ministers were called home after a period of great accomplishment. Mrs. Jones was a ruling spirit among the ladies of Eleventh Street Congregational Church between 2nd and 3rd Avenue, New York, when we were called for the first time to occupy the pulpit; she was given the honor to preside at the modest repast prepared by the ladies of the church during the intermission between the afternoon and evening services, to spare the friends from going home or seeking refreshments anywhere else. These "teas" have become a regular institution in the Welsh churches of large cities, because many of the faithful ones come to the services from many distant points in three or four states adjoining New York City.

It was also our privilege and good fortune to have Mrs. E. B. Evans attend services at the Old Congregational Church of Scranton, of which her husband was the first pastor, for several years after we were called to be their pastor. In January, 1891, it was interesting to hear her relate that when she was a young woman they had to go out to the pumps in New York City to draw water for domestic purposes, and that Eleventh Street, in which we worshipped with the good people, was considered "up-town" at that time. In her day there were but few houses built north of 14th Street, while the best homes, business places, churches, schools and public buildings were all south of that point, and the rich folks had their residences centered in the same district. Now the city has a Broadway express running as far north as 242nd Street, and the church which had its origin at Mulberry Street, then Broome Street, afterwards Eleventh Street, now has a good, neat, compact edifice at 156th Street and St. Nicholas Avenue, two avenues from Broadway. Date of organization given in the Congregational Year Book is 1825, but they had commenced services some years previous.

REV. D. A. EVANS

Hailed from Nantyglo, Monmouthshire, and was born August 19, 1841. Admitted to the Welsh Congregational Church at Rehoboth, Brynmawr, Monmouthshire, when Rev. William Jenkins was its pastor. He began preaching in the same church in 1863. Graduated at Bala College, Merionethshire, 1867, and came to America May 8 of the same year. In September, 1867, he entered Yale Theological Seminary, and graduated in 1870, and was ordained June of that year at Audenried, and served in rotation as far as we know, Lansford, Radnor, Ohio; Emporia, Kansas; Puritan, Scranton; Wayland, Ohio, then Alexandria, where he also lived after retiring from active duties, until the end of his earthly career, and his remains were buried there. During his labors in our state, he was interested and active in all the duties of the ministry at his home churches, as well as in the quarterly and annual meetings of the denomination. He was scribe for several terms and was appointed to represent our association in important meetings of our denomination. He was of a quiet peaceful disposition, and was loved and honored by his brethren, being a sincere Christian, a true comrade, and as a minister adorning the doctrine of God our Savior in all things.

REV. BENJAMIN D. EVANS

Was born at Cwmavon, Port Talbot, South Wales. He received his early education in the public school there. After leaving school he was a clerk in the office of the Rio Tinto Copper Company, and before entering the ministry, he was private secretary to the manager of the above works. He received his preparatory course for entering the ministry at the Academy and Collegiate Schools, Pontypridd, after which he entered Bala-Bangor Congregational College, Bangor, North Wales. He was ordained at Bethania Congregational Church, Cwmavon, after graduating from Bala-Bangor College in June, 1912. He then left for this country, and was pastor for some time at Bordulac, North Dakota. Leaving Dakota, he became pastor of the First Congregational Church, Johnstown, Penna., in April, 1913, and is still there doing good work, and is well liked by his people.

REV. J. GWAWRFRYN EVANS

Born June, 1849, at St. Clears, Carmarthenshire, South Wales, and was the son of Mr. Michael and Hannah Evans. He spent some ten years of his young manhood at Aberaman, Glamorganshire. While there he was received member of Saron Congregational Church by Rev. R. Rowlands when he was about seventeen years of age. He commenced to preach at Taylorville, Penna., soon after he arrived here in 1869. He preached for nearly a year every Sabbath in one or the other of the following places: Taylorville, Hyde Park or Providence, and frequently preached in a school house situated back of the present Congregational Church on "The Heights" at Wilkes-Barre.

Mr. Evans spent a year at Hudson, Ohio, preparing himself to enter Bangor Theological Seminary, Maine, which he did and graduated in 1874. He served some time at Kendusky, Maine, and was ordained at Kingston, Penna., in September, 1874, where he spent two years and a half. He had to resign on account of failing health, and was without a charge for a year, but when his health was restored he went to supply the church at Irwin Station and another group at McKeesport. After serving these places for four months he was invited to take charge of the church at South Side, Pittsburg. We are not sure of his movements for some years after this, but we know that he supplied several churches in the Lackawanna and Wyoming Valleys, and latter he moved to Vaughnsville, Ohio, and after some months of illness he was called home and his body buried in some burial place in the neighborhood.

He was an earnest sincere Christian, a good strong preacher and pastor, interested in his church and all appointments pertaining to the denomination; an anti-smoker and an ardent temperance advocate, free from all doubtful habits.

REV. GRIFFITH EVANS

This brother commenced his earthly journey at a farm house near Dinas Mawddwy, January 18, 1870. His parents and ancestors have been there for generations, tilling the soil and interested in the development of all that is good and virtuous in the neighborhood and in the Congregational Church. His father was looked upon as one of the pillars in the church, and kept a night school to help the young people of the vicinity. The younger son is a minister at Llangwm, near Bala, Wales. and the youngest daughter is the wife of a missioner in Habiganj, India, for the last fifteen years. Griffith, the subject of this sketch, attended the elementary school of his birth place. and the Intermediate School at Llanidloes, then went to Gwynfryn Academy, Amanford, Carmarthenshire, and the University of Aberystwyth, Cardiganshire. His first pastorate was at Queen's Road, Manchester, England; being ordained in 1900.

He came to America, settling at Nelson, N. Y., in 1908, then served Bridgeport, Vermont; Richville, N. Y. In 1918 he was called to Moriah, Nanticoke, and for a period the church was revived, membership increased, and a long standing debt was paid. In 1919 he added to his charge the oversight of Buttonwood, a mission church in the valley between Nanticoke and Plymouth, but resigned both charges in 1927. During 1931 he undertook the organizing of a Congregational Church at Lynwood in the same district, we wish him well in his arduous task.

REV. THOMAS EVANS

Rev. Thomas Evans, who was pastor of the Hill Side Congregational Church, Wilkes-Barre, for a little more than a year, came from Dodgeville, Wisconsin, and returned hither. We are not certain of his birthplace, but he was known in his college days at Bala, North Wales, as Evans Zion's Chapel, Carmarthenshire, where no doubt he commenced to preach. Some years prior to this he came from his native heath to Trecynon, Aberdare, to work in the coal mines; at that time he was a communicant at Ebenezer Congregational Church. As a young man, he paid particular attention to the church and religious matters, and was always found in the company of young people who found their greatest interest and pleasure in the sanctuary and its ordinances. However, he returned to Zion's Chapel to commence to preach and to prepare himself to enter college which he did, and spent his full course under the tuition of Prof. M. D. Jones at Bala. When his term of college was ended he was called and ordained at Bettws-y-Coed, a charming summer resort in Carnarvonshire, one of the prettiest inland districts in Wales.

After serving this church for some years he came to America and settled in Racine, Wisconsin, as pastor of the Congregational Church on the shores of Michigan Lake. He was there for a number of years, then moved to Dodgeville, Wis., thence to Wilkes-Barre, to return there in a short time. In some years after his return to the West, a thunderstorm visited the district, the elements played havoc on the church he was serving and partly destroyed the manse in which he lived; the shock deranged his nervous system, and undermined his health, so that he was not able to do much work after this occurrence. After suffering considerably, he passed on to his reward after doing a good day's work for the Master, and his beloved wife was called home in a short while after him, leaving two sons highly educated in this country and abroad, both of them filling fine positions in the educational and business world of this country. Parents and sons were worthy representatives of the church and the manse; as for the father, having known him when we were lads in our teens in the coal mines of Aberdare valley, we bear testimony of him, as one of the meek and gentle servants of the Most High, an Israelite indeed, in whom there is no guile. We are not sure of the burial place, but we presume it is Dodgeville, Wisconsin.

REV. T. GWERNOGLE EVANS

Was pastor for brief periods at Taylor, Penna., and Granville, New York, and was born at Cwmtwrch, Glamorganshire. His parents moved when he was comparatively young to Merthyr, thence to Cwmdare, Aberdare. The parents and children were interested in religion and church ordinances. Three of the sons became ministers of the Gospel, and the three if our memory does not fail us commenced to preach at Elim, Cwmdare, and entered Bala College to prepare themselves for the ministry. The subject of this sketch was the second son and was ordained at Victoria, Ebbw Vale, Monmouthshire, thence he went to Gwernogle. In 1891 he came to this country and was installed at Taylor, thence to Granville for a few years, when he and his family decided to return to Wales where he became pastor of the churches at Ty'nrhos and Fachendre, Pembrokeshire. Some time later Mr. Evans joined the Welsh Presbyterians and resided at Neath, and is at the present writing living there. He is a pleasant speaker and a good preacher. He has given much time to write to papers and periodicals in this country and Wales, and has also published a few books. Of late years he has developed a taste for poetry, and has written considerably for the press, under his bardic name Gwernogle, and has been a successful competitor in the Eisteddfods, and has recently given one of the chairs he has won to Fachendre church in loving memory of the period he served them as pastor.

REV. JAMES JEFFREY EVANS

This brother was born at New Castle Emlyn, Cardiganshire, South Wales, on March 10, 1856. He entered Bala College, North Wales, in the year 1880, and when a student, the name Rhymney was attached to him as the place he hailed from. He came to America in 1887, and was ordained the same year at Nelson, Madison County, New York State. In

August, 1884, he married Miss Ella A. Griffiths, an Evangelist of Morriston, Wales.

Mrs. Evans was an assistant pastor, supplied several places, and did missionary work for several years before they came to this country, and since has been ordained and served as pastor of several churches. Both served in our Gymanfa in Minersville, Bangor and Wind Gap; they were in the latter charge when the church at Wind Gap dedicated their first church building. Mr. and Mrs. Evans had charge of many churches in several states of the Union, space will not permit us to mention them one by one; Oak Hill was the last bilingual charge they served, but out West in Washington State they were yoked together in charge of English churches.

In 1927, Mr. Evans's health completely failed him, he was paralyzed when living at Spokane, Wash., and for the last two years of his life he was bedridden, and for the last twelve months he had entirely lost his speech, but was nursed carefully and patiently to the very end by his wife and paid nurses, he passed away peacefully on March 22, 1931. Welsh people of that distant city sympathized with them, and came to visit him, and were present at his obsequies when they sang some of his favorite Welsh hymns, while Dr. Harper of the Congregational Church, spoke feelingly from the words "A good servant of Jesus Christ." His wife survives him, living at Spokane, and three married daughters residing one in Spokane, the other in Brooklyn, New York, and the third at Seattle, Washington.

REV. FRED TEILO EVANS

Rev. Fred Teilo Evans, as his middle name suggests, was born in the parish of Llandeilo in November, 1835. He began to preach at Capel Isaac (Isaac's Chapel), and was educated at Carmarthen College and ordained at Adulam, Merthyr, Glamorganshire, on February the 22nd, 1866. After spending three years in his first charge he came to America to take the oversight of the two churches, Blossburgh and Morris Run, Tioga County, Penna. In 1882 he was called to Mahanoy City, thence to Lansford in 1891, and was pastor there until he finished his course March 19, 1915, when 79 years old, and was buried at Tamaqua on Monday, March 22, 1915, after serving in the ministry 49 years.

He was of a lively quick temperament, able, talented preacher, and fully devoted to his work as pastor and exponent of the word of God. In his sermons he was delighted to speak and grapple with the fundamentals of the Christian religion as they were known in his day and generation. He was considered one of the most sincere and guileless characters, "the law of truth was on his lips," his walk was marked by peace and rectitude, and his respect and influence were great among his wide acquaintance. His only daughter, her husband and their family live in the parsonage, all of which manifest great interest in the church, which their father served so faithfully to the end of his days, they also take pride in watching the material property.

REV. J. PENTYRCH EVANS

This brother as is suggested by his name was born at Pentyrch, Glamorganhire, South Wales, May 14, 1843; and was brought up in the same neighborhood; when sixteen he joined the Congregational Church in charge of Rev. John Jones, son of the renowned clergyman Methusaleh Jones, who at one time was pastor of the Congregational Church at Bethesda, Merthyr. When a young man he attended school at Pontypridd Academy, tutor being Henry Oliver, thence to Bala Independent College, President being Rev. Michael D. Jones; later was under tuition of Dr. Davies of Swansea. He came to America in May, 1868, when, after preaching in several places, he was called to Plymouth to become its first pastor, and was ordained September 24 of the same year. The clergymen that took part in the ordination services were Dr. H. E. Thomas, Pittsburg; Revs. R. R. Williams, Cincinnati, Ohio; E. B. Evans, Scranton, and R. D. Thomas, Mahanoy City; he was quite successful, the young church grew rapidly under his ministry, but he decided he needed more training for his life work, and left for one of the New England Colleges; his subsequent history is not known to us.

REV. J. LEWIS EVANS

Rev. J. Lewis Evans was born in Pontypridd, Glamorganshire, South Wales, on February 5, 1858. He was brought over with his parents to America when comparatively young, they settled at Taylor where he joined the Congregational Church in 1874. Mr. Evans commenced to preach at the First Welsh Congregational Church of Scranton, and was ordained to the Christian ministry in 1885 at Madison, Maine. When young he attended the schools of the neighborhood, and later was trained for his calling at Marietta, Ohio, Bangor Seminary, Maine, and Yale University, New Haven, Conn. He ministered to several English Congregational churches in the states, besides

Olyphant Church, which was recognized as a Welsh church, also New Milford Presbyterian Church, Penna., from which he resigned on account of Mrs. Evans health. Since then Mr. Evans has been supplying various churches and lecturing on different subjects. He has the honor of being a Trustee of Tabor Academy, Marion, Mass., for 44 years. Both he and his wife are now residing at Kingston in the Wyoming Valley, Penna.

REV. W. R. EVANS

He was the second pastor of the young church at New Castle, Penna., he came to them in July, 1896, and left in April, 1898. He was a native of Lledrod, Cardiganshire. In April, 1879, he came to America and commenced to preach at Palmyra and was trained for the ministry at Mount Union, Ohio, ordained at Ty'nyrhos, Ohio, in 1886, and served several other churches, among them New Castle, Penna. In 1900 he retired from active service and went to live at Palmyra and would supply the neighboring churches as he was invited. In later years he lived at Brookfield, Ohio, and while away at Nelson, N. Y., visiting he died July 5, 1908, in his 56th year. All his acquaintances considered him a kind friend, a hard student, a sweet effective preacher and a good faithful pastor.

REV. DAVID E. EVANS, M. D. (TRELECH)

This venerable brother was known by his friends as Doctor Evans "Trelech," a name he adopted in honor of his birthplace in Carmarthenshire, South Wales. He was born at Trelech, and came to this country in 1846.

Dr. Evans was ordained at the Congregational Church of Jermyn in January, 1867, then shortly went to Hubbard, Ohio, and in 1871 he came to Plymouth, Luzerne County, to be its second pastor, where he did his best work as preacher and pastor according to the opinion of one of his friends. He possessed the gift of intuition to a large degree, which enabled him to discover young men of talent and to win them to consecrate themselves to the service of the church and the kingdom. He organized classes to meet their requirements, the result of which was that four young men about the same time went to college to prepare themselves for the Gospel ministry and served the church, and the pulpit to the end of their days. These men with others were glad to acknowledge him with gratitude for the help and encouragements given them at the beginning of their course, and were proud to recognize him as their father and instructor in matters pertaining to their spiritual development. Dr. Evans served many other churches during his long busy life, and was considered a substantial, interesting and instructive preacher and teacher. As a pastor he was pleasant, cheerful and sociable, particularly comforting in his visits to the sick and afflicted, and very considerate of the aged and infirm. While at Plymouth he studied medicine, and won his degree of M. D. in one of our colleges, and used the knowledge he gained in his studies, to preserve his own health, and alleviate the sufferings of others. He was particularly careful of his diet and methodical in all his habits, so that he reached the ripe age of eighty-five without being a burden to himself nor others. He wrote considerably to the "Drych" (The Mirror) a Welsh weekly published at Utica during his long career,—his articles were always on practical and interesting subjects. He served our denomination in his own church, quarterly meetings and Gymanfa in many capacities with grace and dignity.

Dr. Evans was fortunate in the selection of his helpmate, who preceded him some years, to her eternal home; they were blessed with four or five children, one of whom, a son, Ifor, is a Congregational minister in the State of Iowa, but in previous years had charge of several of our churches in Pennsylvania. After a long busy life, Dr. Evans breathed his last at Williamsport, Lycoming County, in the winter of 1911, and was buried at Forty Fort, Luzerne County.

REV. DAVID M. GEORGE

Rev. David M. George was born in the village of Briddell, Pembrokeshire, South Wales, on the 21st day of November, 1845. When thirteen years old he joined the Congregational Church at Brynberian, where his father was a member. In 1863 he and a friend of his went to Maesteg, Glam., gave in his church letter and joined Siloh Congregational Church. Soon he was appointed a teacher in the Sabbath school and took part in the week night services, which led the officers to invite him to preach, but he did not consent then, rather he returned to Cardigan town, and went to the British school for six months, after which he went back to Maesteg and preached two sermons at Siloh, thence to a preparatory school that was kept by Mr. D. Palmer in Cardigan town. After spending fifteen months there he went in for the entrance examination at Brecon Memorial College, and was accepted one of six students that were received in the year 1867. Completing his full course in 1871 he was invited to become the pastor of the churches at

Hermon and Llansadwrn, Carmarthenshire, with which he complied, and was ordained on the 6th and 7th of June of that year. He tarried therewith until 1879 when he came over to visit two uncles of his living at Brady's Bend, Armstrong County, Penna. While there he went with one of them to a Gymanfa which was held at Frostburg, Md. He preached twice during services, and stayed over the Sunday with the church and ministered unto them, which led them to give him a call, which he accepted and was installed shortly afterwards.

On account of industrial conditions he resigned January 5, 1884, and accepted an invitation from South Side, Pittsburg, and labored there till 1891. March the 10th, 1891, he took charge of the Welsh church in Pittston, where he was installed in connection with a quarterly meeting of the valley held there that month. He spent ten fruitful years in this field; the church had the misfortune of having their edifice burnt to the ground during his pastorate, but instead of the old they built a new and a better one in every sense, which was expeditiously paid for. In this field of his ministry he spent the longest and the most useful period. Consecutively after this, he went to Waterville, N. Y.; Williamsburg, Iowa, and Bethany, Emporia, Kans. In the latter place he felt his strength failing him, and was led to retire from the active ministry, which he did October 17, 1917, and went to live with his daughters at Missoula, Mont.; his faithful wife and the mother of his children being buried when he was pastor at Williamsburg. He preached occasionally for some time after his retirement until he was incapacitated as the result of old age and its disadvantages. He still lives in his 86th year at Missoula. He has in his days been a strong acceptable preacher, a faithful pastor, and much beloved by his brethren in the ministry. May he largely enjoy peace and contentment while waiting and watching the setting of his sun.

REV. ROBERT GRIFFITH

This brother hailed from Port Dinorwig, North Wales, and came to Lansford, Carbon County, in 1869, where he commenced to preach with the Congregationalists. He was a native of Brynmoch, near Llanllyfni, North Wales, in his early days he was a Wesleyan, but was ordained by the Congregational Church of Big Rock, Illinois, in the year 1878. After serving a number of years he went to minister unto the churches of Dawn and Low Gap, Missouri, in 1883, but returned to Big Rock in 1888, where he died on April 6, 1902, and was buried at Low Gap, Mo. He was looked upon by his acquaintances as a good, kind and friendly brother.

REV. JOHN T. GRIFFITHS, SPRING BROOK

Rev. J. T. Griffiths was born on July 30, 1851, at Pistyllgwyn, Talley Parish, Carmarthenshire, South Wales. In the years 1872 to 1875 inclusive he worked at Ystrad House, Ystradgynlais, Glamorganshire, and in 1876 he went to Llansawel Academy, and in February of the same year he preached his first sermon at his home church, Abergorlech; then he went to Llandilo grammar school. In 1880 he was admitted, one of eighteen or nineteen, to Bala College, the Principal being Rev. M. D. Jones. The only members of that class still living are Rev. D. D. Morgan, D. D., Pontardulais, and himself. He was called to Sugar Creek, Ohio, and took charge of the church in August, 1884, but was not ordained until the 25th of February, 1885.

In April, 1886, Mr. Griffiths was married to Miss Naomi Davies Jones, daughter of Rev. D. Jones (B.), Llanuwchllyn, Merionethshire, at Jones' Temperance Hotel, Lima, Ohio. Rev. R. Mawddwy Jones, of Gomer, Ohio, was the officiating minister. Miss Jones arrived by 3:30 train from Manchester, England, and was Mrs. Griffiths between five and six the same day. In the Spring of 1886 Mr. Griffiths was invited to the churches at Peterston and Osage City, but stayed at Sugar Creek until the first Sunday in June, 1888, when he took charge of North and South Congregational churches of Ebensburg, Penna. Happy and comparatively successful, he remained with them until September, 1892. In the Autumn of 1892 he resigned and became a student at Oberlin Seminary for one year.

The next move he made was to Cattaraugus, N. Y., to take charge of the churches at Siloam and Fairview, and he spent seven happy years there. He worked hard, preaching three times every Sunday and even four times in the summer, in both languages. Besides pulpit work he took in those years a course in Systematic Theology under Dr. Dunham, of Utica, and translated his lessons to Welsh for the 'American Evangel.' After receiving his parchment as Doctor of Sacred Theology, in June, 1899, he and his family went for a visit to Wales in the Spring of 1900. While supplying English and Welsh churches in the principality, he received and accepted a call from the English church of Freehold-land, near Pontypool, Monmouthshire, and stayed there three years. About this time he received an invitation to supply the two churches at Richville, N. Y., and they agreed to make his first Sunday there the beginning of his ministry. He stayed at Richville, N. Y., for four years, preaching in English and Welsh. On the second Sunday of June, 1908, Mr. Griffiths began seven years of very happy period of service at West Groton, N. Y. He came to Spring Brook to commence his ministry on the second Sunday in May, 1915. The Welsh Presbyterians had a small church there at the time and held services in their own edifice, but soon after Mr. Griffiths went there they decided to cast their lot in with that of the Congregationalists and worshipped with them, and are united and happy ever since.

At the end of eight years he decided to retire from the ministry and left the church as strong numerically as it was when he went there, though several families had left the farms to live in Scranton and Wilkes-Barre, and many of the aged people were called to their home beyond. This is a hard field in many ways, but Mr. Griffiths enjoyed it as much as any parish he had served during his long ministry, and to break the monotony of an isolated district he was glad to visit the fraternities and the quarterly meetings and the Gymanfa in the Lackawanna and Wyoming Valleys. When he left, the church had a farewell reception in his honor, and both he and his wife were remembered by gifts presented to them.

They returned to their old home in Groton, N. Y., and are living there at present in peace and contentment, while Mr. Griffiths has passed his eightieth birthday.

GEORGE HENSHAW

George Henshaw, the elder son of English parents, was born in London, England, June 20, 1844. Soon after his birth his parents moved to South Wales. When he was about two and a half years old, his father died, and this resulted in placing the mother with her two sons in the poor-house, where they remained until the only brother, Edward, one year old, ceased to live, after which the mother became a housekeeper in a private family. At the age of three and one-half years George Henshaw went for a few weeks to the Penny School, where he received his first lessons in the English Alphabet and learned to spell a few words. The cost of tuition was one penny a week and was paid by an interested lady. Following this experience he attended a Sunday school of the Episcopal Church at Llangatwg. Here a catechism was taught, memorized and recited weekly to the parson of the diocese, who gave as a reward for a perfect lesson a ticket entitling the winner to soup served the next day at the manor house. The next step toward an education was in the village school of Llangatwg, and he stayed there until he could read a little in the New Testament.

At the age of seven he was hired out to a farmer to be his shepherd boy, and to another as a mule driver to deliver coal and charcoal in the vicinity; later he became a helper to a coal miner in a pit at Cymmer. A strike was declared in the coal mines and the family moved to Merthyr Tydvil in 1853 during an epidemic of Asiatic cholera. At the age of ten he was apprenticed to a shoemaker at Merthyr for four years. At this time he came to the greatest sorrow of his young life in the death of his mother, leaving him a stranger among strangers, unable to speak their language and with whom he had to work. His mother was buried on Christmas Day when the snow was deep upon the earth. The people soon left the graveyard, while he stood there alone watching the men fill the grave, afterwards hardly knowing where to go or what to do. An orphan at ten and one-half years, without a relative, as far as he knew, interested in his future. From hence his journey was alone in the world.

At the age of fourteen he completed his apprenticeship and immediately travelled to a nearby town to earn his first money and his first suit of clothes. In a short time he returned to Merthyr, attended the Welsh Sunday school and learned the Welsh alphabet, and at eighteen united with the Welsh Independent Church of that town. Soon he attended debating clubs and became quite a debater on vital issues of the period. A local preacher serving some outside churches invited him to go with him one Sunday to Tredegar, Monmouthshire, and from there to another church on the mountain side, intimating that possibly the people might call on him for an expression, which they did, and so began his first efforts at public speaking. At twenty he was united in marriage to Miss Ann Williams, of Cefncoedcymer. It was through her tutorship that he became proficient in speaking and writing the Welsh language. He was possessed of a keen desire to study the Bible and to enter the ministry and he prepared to appear before the council without delay, who granted him a license to preach. Being full of zeal he commenced at once to gather the non-church goers to a suitable place and preached to them. A Sunday School was organized in the neighborhood of Cefncoedcymer, the outcome of which in later years developed into a good church organization, housed with a fine building called the Thomas Aubrey Memorial building. This opportunity to preach stirred his ambition for an education. America was termed the land of opportunity, and he forthwith felt that there was the gateway for the training he desired. So after a smattering of side study for a few weeks in the Lloyd Grammar and Scientific School in Merthyr he determined to sail for America. He emigrated in 1868, leaving his family behind, and arrived at Pomeroy, Ohio. In about twelve months he met his family in New York City and brought them to Coalport, a suburb of Pomeroy, to live. Through much sacrifice and effort he had completed his plans to go to Marietta College. He had met a bright young student of Marietta College, bearing the name of John L. Davies, who cheered him greatly with the gift of a Greek grammar. When plans were all ready for moving to Marietta his youngest child, three months old, was taken ill and died, thus frustrating and completely severing his cherished plans and so discouraged was he that he returned to his trade and gave up the hope of ever preaching again. In the year 1879 the Welsh church of Pomeroy was pastorless. Frequently the deacons had invited him to fill the pulpit, and through their recommendation to the church they extended him a call. Soon a council was summoned to examine and ordain him if he met with their approval. The officiating ministers were Dr. Mark Williams, Missionary of North China; David Jones, D. D., Cincinnati, O.; John Davis of Siloam; Richards of Ty'nrhos; Thomas Thomas, Redwood, Ia., and Rees Davis, Pomeroy. Soon after his ordination he added to his charge the Welsh churches of Minersville, Ohio, and Syracuse, Ohio. This circuit of churches he served for over seven years, walking as a rule twelve miles and preaching three times each Sunday. Then he moved to another group of churches that were five miles apart, at Centerville and Carmel, but his stay was not long, having been urged to go to Sharon, Pa., to experiment with a new problem of preaching a Welsh sermon in the morning and an English one in the evening. He accepted the invitation and the experiment proved a success. This was in 1887, and he tarried with them for eleven years. This was not an easy task, for the bilingual situation is most trying for pastor and people. He was in Sharon when they built a new edifice and was instrumental in collecting a substantial sum of the money required. He had the honor of organizing the first Christian Endeavor Society in Mercer County, Pa., which flourished for many years.

During this period of ministration he was the instigator of organizing the Welsh Congregational Church of New Castle, Pa., in 1893, and solicited funds for a building lot. Cordial fellowship was maintained with the Welsh churches of Ohio, and at one of their association meetings, held in the Elm Street Welsh church of Youngstown, the chairman bid for a great hearing of a novel situation at the evening service, when an Englishman would preach in the Welsh language, and a Welshman would preach in the English language. The preachers were old friends, Mr. Henshaw and Rev. John L. Davies, D. D., then pastor of the Plymouth English Congregational church of that town. His next field of labor was at West Andover, Ohio, where only English was spoken. At the end of five years he terminated one of the happiest and most delightful pastorates. Believing that it was useless for a man of his age to seek another church, he turned his thoughts to business in which he was engaged for a few years. In the interim of business he was called to bury his wife on December 26, 1908, at Sharon, Pa. They had marched together for forty-six years; she was the mother of his nine children, five boys and four girls, eight of whom reached maturity. He served two more churches for short periods—Huntsburg and Newark Congregational churches, Ohio. After this he retired to Buckley Lake, a summer resort, where he enjoyed a welcome rest after a very strenuous life. Finally the incurable disease of old age took hold of him, and after suffering intensely for months he fell asleep March 1, 1931, at the age of 86 years eight months and eleven days, and was buried on March 3rd at Sharon, Penna. Thus closed the long, useful, and noble earthly career of George Henshaw. He was a good man and a faithful Christian minister, who had much ability to accomplish a task that few are able to do, that of an Englishman becoming a fluent, accurate and pleasing public speaker of the Welsh language.

REV. JOHN HOWES

Rev. John Howes was born in Gloucester, England, February 18, 1815, and was educated at the Academy of Newtown, North Wales. He was ordained a minister in Wales in the year 1836. In 1842 he came to America and spent a short time in the State of New York preaching in different places. In April, 1843, he was installed pastor of the Ebensburg church. At the outbreak of the war with Mexico, when the Cambria County guards went from the town he preached to them a memorable sermon, taking for his text, Genesis 31:49. This sermon was requested for publication by a committee, and it appeared in the county papers, and was also published in the "American Evangel" April, 1847. Mr. Howes brought his ministry to an end at Ebensburg in October, 1847, after a service of four and one-half years of recognized ability as a pastor and an eloquent preacher and strong writer. A treatise of his on "The moral principles of God's Government" was published in the "Evangel." From Ebensburg he went to Pittsburg, where he remained until 1854, when he moved to Toronto, Canada. On June 5, 1856, while still a young man, his spirit departed this life and his remains were laid to rest in St. James's Cemetery, Toronto.

REV. T. A. HUMPHREYS

Rev. T. A. Humphreys was born at Leatherwood, near Gomer, Ohio, May 22, 1852. He was raised to preach at Gomer and received his education at Lebanon and Oberlin College, Ohio, at the latter he received his B. D. in 1881, and was ordained to the ministry at Breckenridge, Mo., in November of the same year. He served many other churches in different states, but came to Penna to close his public activities by ministering at Johnstown, Cambria County; Plymouth Church, Scranton, and Taylor. When unable to preach any longer, because of the condition of his health, he and his wife went to live to Oberlin in order that their only child, Anthony, might have the advantage of the college to complete his education. He is now engaged in one of the offices of his Alma Mater. After about four years of sickness he fell asleep June 18, 1915, and was buried the following Sunday at Gomer near his birthplace. Mr. Humphreys was a man of many talents, a musician, poet, and prose writer of considerable ability, and was known after his visit to Wales, among the poets by his bardic name, "Gomer America," which he received by the conclave of bards at the ceremony of the poets throne in the National Eisteddfod at Carnarvon 1906. He was a diligent student and worked hard for fifteen years to write a commentary on the Book of Revelation, which drained his strength and probably was a financial loss to him and his family. He was kind, gentle, modest and conscientious, and particularly devout in spirit.

REV. RICHARD HUGHES, D. D.

We are glad to include the name and story of Rev. Richard Hughes, D. D., in our history, because he was licensed to preach in our quarterly meeting and Gymanfa, and supplied many of our churches up and down the valley before he went to New York State where he spent his pastoral life. He hailed from Bryngwran, Anglesea, North Wales, where he was born September 28, 1861; on his father's side he comes from the same family as the Honorable Charles Evans Hughes, one of the Justices of our Supreme Court, and were closely related. When he was a lad there were four boys, playmates, who were fond not of the ordinary games of boys altogether, but practised and played in their honest, innocent ways, exercises that predicted their future life,—the four became prominent preachers, viz.: Revs. O. L. Roberts, Liverpool, a noted author; Thomas Charles Williams, Thomas Williams of Anglesea, Wales, and our friend and brother who spent his life in the United States to preach the Gospel; the only one of the quartet living is Rev. Thomas Williams, Rhosneigr, Anglesea.

In May, 1883, Mr. Hughes came to reside with his brother in Ashley, Penna., and united by letter with the Second Congregational Church of Wilkes-Barre. The church there at once recognized his knowledge of religious and biblical subjects, so they urged him to become a preacher. He consented and preached and supplied various churches in the Wyoming Valley, while studying theology under the late Rev. Hugh Hughes of Princeton Theological Seminary. In the year 1888, he received a call to become pastor of the Congregational Churches at Holland Patent and Trenton, the two churches being then connected, and in December, 1888, he was ordained in the quarterly meeting held at Trenton, New York. The officiating ministers were Revs. J. F. Humphreys, R. Gwesyn Jones, D. D.; Edward Davies, and W. D. Williams. He remained pastor of these churches for nearly four years, when he received a call to Nelson, then, one of the strongest churches in the association. He refused the invitation at first, but when the second call came several months afterwards, he accepted, commencing his labors there November 1, 1891. He remained at this charge until 1898 when his health failed, and he moved to live on his farm near Holland Patent village, occasionally preaching in the surrounding churches as his health permitted.

In the spring of 1899 a call was extended to him from Rome, his health having recovered, he accepted and stayed there for three years. He recived a call the second time from Holland Patent, and again moved on his farm "The Maples," where he resided the remainder of his life. When in Rome, after the resignation of Dr. Rees Gwesyn Jones, Utica, who was also pastor of New York Mills, the church in the latter place extended a call to Mr. Hughes, which charge he, in connection with Holland Patent, preaching three times almost every Sunday, held till the day of his death, which occurred on May 15, 1929, after a long protracted illness. His health began to fail in 1925, and was never able to regain it, though he subjected himself to several operations, when finally his heart became affected and he died on the date mentioned. His funeral was the largest ever held in the neighborhood, and the floral tributes were many and costly. He is buried in the Townsend Cemetery, Stittville, about two miles from Holland Patent, in a beautiful spot in the Owens' family plot, upon which stands a fine monument.

October 15, 1889, he married Miss Katherine A. Owens of Holland Patent, who proved to be a real helpmate to him in his home, his churches and visitations; she survives and continues to live at their pleasant home known as "The Maples."

On Sunday, May 17, 1931, the church at New York Mills held an impressive memorial service in his honor, at which time a marble tablet was unveiled bearing the following: At the top an open gold-edged Bible:

In Loving Memory of
REV. RICHARD HUGHES, D. D.
Pastor of this Church
From May, 1901, *to May,* 1929

In concluding this brief sketch of this worthy minister, we would say with the best meaning possible, that he was a man of one hobby, that of preaching—of one book, and all the books written and published by the ablest authors of the century to elucidate and expound its truths. He had gathered a wonderfully rich library of books on philosophy, theology, history and sermons written on the profoundest subjects of the Christian religion. His delight was to explore and master all that was written on the atonement, and its kindred themes. Christian Dogmas were his meat and drink. No one that we knew, had a larger repertoire of stories, anecdotes and quaint sayings of the leading pulpiteers of his native land than he did. His physical and mental movements had the same traits, he walked leisurely, he thought and spoke deliberately; we never saw him excited, nor heard him speak as one who was agitated in any conference, committee or service, unless it would be, when he felt that the wind was in his favor, when he had thoroughly gripped his subject in a Gymanfa, and had also arrested the attention of his audience, which he did often times. He was a tireless worker, a great reader, and the stamp of a thorough study was on his sermons which claimed the closest attention, by the newness and freshness of thought though treating and expounding familiar doctrines. He served his churches, his denomination, and the Welsh association of New York and Vermont as one having been born to watch and serve them. For thirty-two years he was the Registrar, and a faithful one he was, and in later years, owing to failing health when he could not attend, he had a splendid substitute in his wife, so that between the two they served the Welsh Gymanfa in New York and Vermont to the very end of its existence.

REV. MORIEN MON HUWS, D. D.

Rev. Morien Mon Huws, D. D., pastor of Pittston Congregational Church for some years, was born in the parish of Amlwch, Anglesea, North Wales, August 10, 1856; was educated at the British Institute, Rhosybol, the principal being Dr. John Rhys, the great Celtic scholar, who became president of Oxford College, England. Early in life he prepared for a literary career, writing to different Welsh periodicals, and as competitor in prose and poetry, winning Eisteddfodic prizes. At the National Eisteddfod at Rhyl, North Wales, he was given bardic and druidical Gorsedd degrees by Hwfa Mon, and was known in these circles as Morien Mon. He commenced to preach at the age of seventeen. In 1880 came to America and identified himself with the Congregationalists, and became a member of the Welsh Gymanfa of Oneida County, New York, after receiving an urgent call to become pastor of the historic church of Peniel, Remsen, N. Y. His last pastorate was Pittston, Pennsylvania. He has also written extensively to Welsh and English papers and magazines especially to the "Drych" for fifty years, and of late years under the caption of "When passing by" he has contributed articles that have been much appreciated by Welsh readers.

Dr. Hughes and his wife, formerly a teacher, resided in their cozy home at Stittsville, New York. For several months before he reached the end of his earthly sojourn, his health was indifferent, though his last illness continued but for seven weeks. He died at his home on Sunday November 27, 1932, and was buried November 30 at Fairchild Cemetery, near Remsen, N. Y. The obsequies were brief, consisting of Scripture selections, two of Dr. Hughes' poems, "My Comforter," "My Shepherd," and a prayer offered by Rev. C. M. Fulton, pastor of the M. E. Church of Stittsville. His widow, and a daughter of a former marriage, a brother, and several cousins were left to mourn his departure.

REV. HENRY R. HUGHES

Rev. Henry R. Hughes was born at Port Dinorwic, Carnarvonshire, North Wales, on September 21, 1871. He is the great grandson, on his mother's side, of the Welsh hymnologist, Robert ap Gwilym Ddu. He became a member of the church when fourteen years old, the pastor being the Rev. Robert W. Griffith. After serving his apprenticeship as a carpenter he came to Utica, N. Y., and followed his trade until he was encouraged by the Rev. Gwesyn Jones, D. D., pastor of Bethesda Congregational Church, to preach. He attended night school for two terms and had private lessons in church history under the direction of his pastor. He went to Oberlin College, Ohio, but for one year only, because on his return to Oneida he went to Plainfield to preach during the summer and was invited to become their pastor, and was ordained there on the 12th and 13th of March, 1895. After serving the church for nearly six years, in an agricultural parish on the heights of Plainfield, he came to a valley and to the heart of the coal mines, when he accepted a call to Plymouth, Pa., in March, 1901, and after a successful ministry of seventeen years he went to Youngstown, Ohio, in March, 1918, where he still holds the fort. He is one of the best specimens of the old eloquent Welsh ministers of fifty or sixty years ago. His success in the pulpit depends on the "hwyl," and he works hard physically to attain it and reaches the goal very frequently. He is a fluent speaker, and is fond of using phrases that were peculiar to the old preachers, and indulges in superlatives and has immortalized a throng of Welsh ministers of all denominations in his speech and sermons. May he have fair and pleasant sailing to the end.

REV. ENOCH HUGHES

The Rev. Enoch Hughes, pastor of the Edwards Memorial Congregational Church, Edwardsville, Pa., is a native of Onllwyn, Glamorganshire South Wales. While quite young he was urged by the pastor and the deacons of the Congregational Church in that town to enter the Christian ministry. He received his training for the ministry at the Carmarthen Theological Seminary, from which he graduated with Honors in June, 1906. It is interesting to remind ourselves that the late Rev. T. C. Edwards, D. D., also was a graduate of the Carmarthen Seminary. Our brother was ordained at Bethel Congregational Church, Glantwrch, Swansea Valley, July 4th, 1906, where he continued as pastor until March, 1913.

His second pastorate was at Zion Congregational Church, Abercanaid, near Merthyr Tydfil. There he spent over eight years, and it was from the Abercanaid church he came to the United States. During his ministry at the Zion Church, he married Miss Sarah Harris, the daughter of Mr. and Mrs. John Harris, Trebanog Fawr, Penderyn, near Aberdare. The marriage was solemnized at the Tabernacle Congregational Church, Hirwaun, April 17th, 1917. Again, during this second pastorate he won a prize for an essay on the subject, "The Influence of the War on the Future of Democracy," at the National Eisteddfod of Wales, held at Neath, South Wales, August, 1918.

In the month of April, 1921, Rev. and Mrs. Hughes came to this country in response to an invitation from the Jones Memorial Congregational Church of Scranton, Pa., and there they spent a little over seven years in a very happy ministry. In March, 1928, Rev. Mr. Hughes was asked to accept the pastorate of the Edwards Memorial Congregational Church, Edwardsville, Pa. He began his ministry at Edwardsville on June 1st, 1928. By now our brother is in his fifth year at the Edwards Memorial Church and he enjoys a very generous measure of goodwill, friendliness and co-operation from his people. It has been his great privilege to be the recipient of the same blessings from each one of the churches to which he has ministered.

Our Congregational churches have manifested their confidence in and their regard for our brother by asking him to act as Moderator of the Quarterly Meeting, and of the Gymanfa of North Eastern Penna and also of the Pennsylvania State Conference of Congregational churches. He has been a constant and consistent advocate of a more united fellowship between the Welsh and the English Congregational churches in North Eastern Pennsylvania. It was his address as retiring Moderator of the Quarterly Meeting held at the Jones Memorial Church, Scranton, in March, 1926, which prompted the Rev. David Jones, D. D., to make a motion that the question of finding a way to a closer fellowship with the American Congregational Churches of this region be considered at the following Quarterly Meeting. Thus, for good or ill, he is responsible in a measure for the movement which has occasioned the demand for this historical review of the Welsh Congregational Churches of North Eastern Pennsylvania. He accepts this responsibility very readily because he is convinced that such is the will of God for our group of churches.

Mr. Hughes is a faithful shepherd, careful of his flock as a pastor and a diligent student, preparing conscientiously for all his public ministrations, consequently he wears well in all his fields of labor.

REV. W. H. HARRISON

This brother's beginning and ending are unknown to us but a brief paragraph between the extremes we are glad to report. He came to this country from Bethel Congregational Church, Aberdare, Glamorganshire, Wales, and after spending a few months at Yale, Connecticut, he came to Beaver Meadows and Jeansville, and was ordained pastor of these two churches November 20 and 21, 1869. Ministers who officiated on the occasion were Revs. D. E. Evans, Plymouth; E. B. Evans, Scranton; Tafalaw G. Jones, Lansford, and J. B. Cook, Danville; after serving these churches for a period he left for some place unknown to us; he probably was the last stated minister of these churches, though they were ministered unto by others for some time, and Jeansville is still existing as an English Congregational Church.

REV. W. J. HILL

Was born in Abertilery, Monmouthshire, South Wales, in the year 1886. He with his parents attended the services of the Primitive Methodist Church in the town, and united with the church when young and commenced to preach when about nineteen years of age. He was a mechanic by trade and continued to work and preach as opportunities were given him. He and his family came to Nanticoke, Penna., and joined the Bethel Congregational Church on their arrival in the town. He went to the mines for some time, and also served the Pilgrim Congregational Church of Plymouth on Sundays for seven months in 1894. Then he was invited in May, 1925, to preach at Bethel, Nanticoke, and did so for two years while following his occupation in the mines during the week, and in October, 1926, he was ordained there. In December he went to preach as a supply to Taylor, Lackawanna County, and received a call to become their pastor, and began his ministry there January 1, 1927, and the following month was installed. He has been very successful in his first pastorate, he and the church have lived harmoniously and worked hard to renovate their building and have paid all their indebtedness. In July, 1931, he received a call to the West Pittston Congregational Church and left Taylor after almost five years faithful service to take up his duties in his new charge on the 1st of September, 1931.

REV. GEORGE HILL

Was born at Sirhowy, Monmouthshire, August 9, 1842. His only preparation for the ministry was three terms at Wyoming Seminary, Kingston, yet as the result of hard study and devout consecration to his high calling, he won an honorable position among his brethren, and the churches he served during his career. He was ordained at Nanticoke in 1873, and was for some years pastor there and at Drifton, Bucks County, then went to Oswego, Illinois. On the 12th of July, 1884, he commenced his labors at Ebensburg. During the ministry of his predecessor the Welsh language was getting to be used less and less in the services, and during Mr. Hill's pastorate, all the services came to be conducted in English. Mr. Hill was conscientious in the discharge of his ministerial duties, and thorough in all his work. During the last few months he was at Ebensburg large accessions were made to the membership. On February 14, 1892, he closed his pastorate and went to Morenci, Michigan, and later he was at Sullivan, Ohio. When and from where he was called to his reward we are unable to say.

REV. DAVID HARRIS

Rev. David Harris, the present pastor of Neath, Bradford County, is a native of Wales, and was born at Mountain Ash, Glamorganshire, November 27, 1869. He commenced to preach in 1892 at Bethania Congregational Church in his native town. He purposed going to the mission field and was trained in an undenominational college at Highbury Park, London, but on account of the unsatisfactory condition of his health he could not take up Foreign work. He commenced his ministerial work at Senghenydd, Glamorganshire, Wales, in 1895. Mr. Harris was interested in organizing and building the English Congregational Church at Senghenydd, and was set apart for the ministry at Parson's Hill, Woolwich, in 1899, afterwards he served at Adulam, Machen, in Glamorganshire. Owing to the condition of his health he was advised to emigrate to this country in 1916. After a short stay at Nelson, N. Y., he answered a call sent him from Cresbard, South Dakota, thence to Carroll, Nebraska, and is now at Neath, Bradford County, Penna., since 1924. Mr. Harris is a good preacher, diligent student and a fine poet. He delights to write for competition at the Welsh Eisteddfod in this country and Wales, and has to his credit a number of badges, medals and chairs won in such contests. He has had tempting offers to leave

Neath, but has so far refused them, preferring to remain to labor among the descendants of one of the oldest Congregational churches in our State.

REV. T. ILLTYD JAMES

This brother was pastor at Olyphant and Homestead in this State in 1901 and the years following. He was a native of Glamorganshire, Wales. After a course of education at the University in Cardiff, Wales, he was ordained at Bethesda in vale of Glamorgan in 1884, and 1887 he moved to Cwmbran, Monmouthshire, thence to Ebbw Vale in 1895. In 1901 he came to America and supplied Olyphant, where he remained for a short while, then went to Homestead, Medina and Palmyra, Ohio, and returned to Wales in 1907, where he was pastor for three years in an English church at Rivertown, then at the English church at Ystradgynlais for three, thence to Leinwardine, Hereford, when he retired in 1918, and went to live at Aberysgir, Brecknockshire. His health was rather unsettled at all times, where and when he closed his earthly career is unknown to us.

REV. JENKIN JENKINS, DUNDAFF

Rev. Jenkin Jenkins was born at Tirfordfawr, in the Parish of Llangyfelach, Glam., South Wales, July 29, 1803. He joined the Congregational Church at Mynydd Bach when fourteen years old, at which time the noted Rev. Daniel Evans was the pastor. When a boy, according to testimony in his autobiography, he was bright but mischievous, and when he became a man he did not put away entirely the innocent tricks of his youth; he continued to be eccentric all the days of his life. Nevertheless, he was encouraged to commence to preach at his home church, then at Zoar, Merthyr Tydfil, but for some reasons he declined at both places. Some time after he moved to work at Blaenafon and Varteg, Monmouthshire, in obedience to the request of the church at the latter place he made his first attempt at preaching; then soon left to attend a preparatory school conducted by Rev. John Evans, Crwys, Glamorganshire. In those days the students at such schools were invited to preach in the homes and the churches of the neighborhood, which he frequently did. At one time he took an itinerary journey through the counties of Pembroke and Cardiganshires, and when his money failed him he went to conduct a school at Crwys, and supplied monthly at Brynteg, Mynydd Bach, Siloh Pembre, and Llanelly. He also spent some time at a school conducted by Rev. David Peters at Carmarthen town; while here he visited most of the Congregational churches of South Wales. When Mr. Jenkins decided to visit America he married a young lady from the vicinity of Crwys, Sarah, the daughter of Mr. Christmas Davies, of Berthlwyd, and after six weeks of a voyage in a ship named Nimrod, they landed in New York City. During the previous year a brother and two sisters of his had come to reside in the city. He stayed some time with them, awaiting the time when he, by appointment, was to attend a Gymanfa at Utica and Steuben, New York State. The Congregational Church at New York City was meeting for religious services in a school house on Mulberry Street. When the Sabbath came he went to the Sabbath School, and very soon a Mr. Davies, a local preacher, spied him, went to him to question him as to his name, was he a professed Christian and what denomination he was connected with, and was asked to offer the closing prayer, and went with Mr. Davies to his home for dinner. While at his home he showed him his credentials, and thus became known to the friends in the church. We presume he preached for them, at least he promised to return to them after his visit to Utica and Steuben. When the meetings were over he returned and another minister, Rev. David Griffiths, with him, who remained in the city for about twelve months. The result of Rev. Jenkin Jenkins' return was a call from the church, and he was ordained to be their pastor in November, 1832, though he was set apart for the ministry in Wales before he left, but not associated with any particular church. He was pastor in this church for three years, and during the first winter and the following year the Lord blessed his ministry in a wonderful manner, inasmuch as forty new members were added to the roll; but in the midst of his success he was cast into great gloom and sadness; he and his wife were called to bury their first born child in the English Baptist church plot, on Amity Street, in the city, and in a year his wife died and was buried in the same grave as her son; later the bodies were removed to the Welsh plot in Cypress Hill Cemetery, Long Island, N. Y. These experiences in a strange country affected his mind and spirit; he lost his appetite and desire to sleep, and became discouraged and despondent, though he continued as their pastor for three years; then he resigned.

At the invitation of Rev. Samuel Cox, D. D., and Dr. Lansing, he went to Auburn Seminary in 1836, where he spent a little more than a year. While here he studied diligently and had fine opportunities to get accustomed to speak English in public, read theological books and attend lectures. Drs. Richards, Cox and Lansing gave him useful, practical lessons for his future work. From here he was invited to the Congregational church at Pike; he went there, also to Varsog and Towanda to preach, but did not accept either place. About this time his father and three sisters residing at Dundaff, Pa., became sick and died, and a number of others, but the cause of these sudden deaths is not stated. While invited to several English churches, he decided to accept the Welsh church at Clifford and the English Presbyterian church in Dundaff, and joined the Presbytery at Montrose, and continued with them for eight years, with the exception of the time he spent in Wales. About this time he married his second wife, Ann, the daughter of Mr. Joseph Jenkins, who was born at Builth, Brecknockshire, and was a member of the church at Troedrhiwdalar in 1791; he came to Bradford, Pennsylvania, in 1823, and was the first Welshman who came to settle in the county. Rev. Jenkins spent a happy period with the Welsh at Clifford, many were added to the church, the Sunday School was flourishing and a church building was erected at that time. On the other hand, his labors in the Presbyterian church at Dundaff were rather barren and disappointing. He preached here for over two years without any increase, not even a sign of awakening, but at the beginning of the third year a rustling in the mulberry trees was heard; taking advantage of it, they experienced a decided revival when thirty-five were added to the church, the majority being heads of families of great influence. In this parish it seems he had the greatest joy and comfort of all his pastoral experiences. We have no opinion of this man, his talents and peculiarities, only as we judge him from his autobiography and the description given of him by others who knew him, especially that of Rev. R. D. Thomas, who was the pastor of Mahanoy City in its early years; his summary of him is given at the close of his self recording facts in the volume he published in 1872. Thus he writes: "In 1867 I had an opportunity of forming my opinion of him. He stayed at our home and I heard him preach on several occasions at that time. He was a strong, bony man, of medium height, rather slow in his movements, stooping a little when walking, but would suddenly stop and stand erect, turning his head on one side when relating a humorous story, and would often close his eyes when speaking; at other times he stared, and then would follow a nasal sound and a hearty laugh. He was accustomed to wear a fine, black suit of clothes, but there were some indications to lead you to think of him as being unkempt and untidy about his dress.

He was a good reader of Welsh, splendid preacher, who composed his sermons in a simple, pretty form, and would deliver them in his own style, in an easy manner. His strong, natural force was wit and humor in the home and pulpit, which sometimes led him to extremes so as to use language unbecoming the Gospel and the pulpit. He had accustomed himself all his life in these directions, and the people tolerated him to say what he pleased in the way he pleased, but the same would be considered unpardonable in any other speaker. I would not say that he was a good Welsh scholar; his handwriting was not polished, nor his sentences correct at all times; he had very little method in what he said or did. A person must see and hear Rev. Jenkin Jenkins (Siencyn Ddwywaith) before he is justified to form a correct opinion of him. No one can describe him intelligently by writing of him."

Thus it seems to us that Rev. R. D. Thomas failed in the purpose he had in view when he commenced this sketch of him, i. e., to prove that he was not very different to others in his dress, speech and manners. We are led to think of him as others have told us, that he was odd, erratic and eccentric; nevertheless, we are convinced that he was talented, able and clever, a true prophet of the Most High, and did valiant service to the church and Kingdom of God, as others of the Welsh nation, though not cast in the same mold, nor wearing the same garb, nor practicing the same customs, like John the Baptist of the Jewish nation and Siencyn Penhydd and Evans Ffynon-Henry, of the Welsh.

REV. ABRAM JONES OF BANGOR AND WIND GAP

We are not certain of his birth place, but he came to Plymouth, Luzerne County, in the year 1905 from Abergynolwyn, Merionethshire, North Wales, where he had been a faithful member of the Congregational Church for some years and had served as deacon and secretary. When he came over to this country, he brought with him the same tendencies, which he manifested in the church at Plymouth, and the meetings of the denomination in the valley. After a stay of a few years in the coal regions of Pennsylvania he went to Utica, New York, and identified himself with the church at Bethesda, where he was encouraged to preach, and though not young, he obeyed the call and did his level best to prepare himself for this great work of the ministry, which he commenced at the Congregational Church of Plainfield, New York, he was duly ordained by a number of ministers of the Oneida association. He served here until he was invited to become the pastor of the churches of Bangor and Wind Gap, Northumberland, Pennsylvania, to whom he ministered faithfully until he was taken sick and shortly died on April 19, 1926, leaving a widow and three sons besides his churches to mourn his loss. He was a good, kind brother, faithful husband and father at his home, sincere preacher in his pulpit, a diligent careful shepherd of his flock; he did well considering the advantages he had and was admired for his sincerity. The churches were kind and sympathetic of him in his illness and very considerate of his wife and children in his death. They graciously bore the expenses of his burial, and with the help of churches and friends in the Gymanfa, they placed a substantial tombstone over his grave in the public cemetery at Bangor.

REV. D. P. JONES (*Dafydd o Went*)

Rev. D. P. Jones (Dafydd o Went) was born at Tre'rddol, North Cardiganshire, South Wales, but the family moved to Rhymney, Monmouthshire, early in his life, hence his bardic name. From Rhymney he went to Gilfach Goch, and while working in the coal mines he commenced to preach in the Congregational Church. He and his family came to the States in 1883, and was ordained at Morris Run, Tioga County, soon after his arrival in this country. On March 10, 1887, he commenced his ministry at the Tabernacle Church, West Scranton, a newly organized church in the city. After considerable illness he died March 10, 1905. A very large concourse of people gathered to pay respect to his memory at the service held in the church of which he was the first pastor. The sermon was delivered by Rev. David Jones, his nearest neighbor. He was remarkably faithful and diligent to his calling as a minister. When young, at Rhymney he began to feel an interest in writing prose and poetry, and had become proficient in these directions, and gained honors and distinction as a successful competitor and judge in the Eisteddfod. During his active years he wrote considerably to the newspapers and magazines of this and his native country. As a preacher and pastor he won an honorable position among his fellow ministers. He was earnest and conscientious, of strong convictions, a diligent student and a preacher who was appreciated in the assemblies of his denomination.

A fine marble tablet has been placed on the wall back of the pulpit in memory of him and his services. The afternoon of Sunday during the Gymanfa held at the Tabernacle September, 1916, was devoted to the unveiling of the same. It was an English service throughout, the devotions were conducted by the Rev. David Jones, D. D., Scranton; the sermon was delivered by Rev. T. C. Edwards, D. D., Kingston; the unveiling was done by Mr. Samuel Rogers, one of the oldest members of the church, assisted by Mr. S. J. Phillips. A brief address was also delivered by Rev. Theophilus Davies, Miners, an old friend of the church and the departed pastor.

REV. ABRAM JONES

Rev. Abram Jones, a younger brother of Rev. D. P. Jones of Tabernacle, Scranton, became pastor of Blossburg, Tioga County, in 1886, a successor to the Rev. Fred Teilo Evans. thence came to Carbondale to be minister of the Congregational church after it became an English speaking one. We have failed to find any person able to give us particulars of him prior to his advent to this country. We have taken it for granted that he was born at Tre'rddol in the northern part of Cardiganshire, the original native home of the family, before they moved to Rhymney. Monmouthshire. Abram being a younger member of the family had better educational advantages than his brother, and spent most of his ministry serving bilingual and English churches. He left our State thirty or more years ago and settled at Williamsburg, Iowa, thence further West to Nebraska, where he labored in several pastorates, and where he, six or seven years ago ended his earthly career.

REV. DAVID J. JONES, RICHLAND, N. J.

This faithful servant of the Master was born at Clawdd Coch (Red Hedge) in the Parish of Abernant, Carmarthenshire, South Wales, on May 1, 1845. He was married to Miss Ann Lewis of Cymer, Glyncorwg, Glamorganshire, in September, 1865, and came to America in the same month in 1869 and settled at Mill Creek, known now as Hudson, Luzerne Co. He joined the church when quite young and gave years of service to the denomination as a local preacher before he was ordained at Wanamie, Luzerne County, in the year 1884, Rev. T. C. Edwards, D. D., and others officiated on the occasion. After serving here for a few years he undertook to gather the Welsh people of Alden together, and was the means of organizing a Congregational Church and built a modest edifice there. Later he was instrumental in uniting this church with that of Warrior Run, which was commended by the Gymanfa and served both for an indefinite period. In the fall of 1888 a number of Welsh miners moved to Richland, New Jersey, and bought land there to become tillers of the soil, and make their homes there, Rev. Mr. Jones was among them and became concerned in gathering them together and formed a church which flourished for some time but is now extinct. The majority of the people returned to the coal mines partly disappointed at their adventure; with them Mr. Jones and his family came and made their home at Miners Mills, and served the churches of the valley until the time of his demise March, 1900, which was quite sudden, the result of pneumonia. The funeral service was conducted at the Miner Congregational Church, near his home, at which Revs. T. C. Edwards, D. D., Edwardsville; E. J. Morris, Wilkes-Barre, and Theophilus Davies, Miners, officiated, and was buried at Hollenback Cemetery, Wilkes-Barre. One of his children is the successful pastor of the Methodist Protestant Church at Ventnor City, New Jersey, and is this year, 1933, the President of the Eastern Conference of his denomination.

REV. CADWALADR D. JONES

This brother was invited to Pittsburg to preach on the recommendation of Rev. R. D. Thomas (Iorthyn Gwynedd) in the summer of 1857, and after serving them for two months he was installed their pastor. We have no knowledge of his birthplace, nor of his early days and training. The first place we find his name is, as pastor of the Congregational Church at Llangollen, Wales, after serving there for several years he moved in 1851 to take charge of three churches, Siloh, Peniel and Llanfair Caereinion, forming one pastorate in Montgomeryshire, and from this charge he came to Pittsburg. According to some one that knew him he was somewhat erratic, impulsive and sudden his actions and movements. One day while he was working with some of his men in the field during the hay harvest, he suddenly stopped, stood erect, with his eyes a flame of fire, he threw the hay rake with such force to the ground that it went to pieces, that moment he remembered that he had an engagement to be present at a wedding at Penarth in the same county that very hour; evidently he did not excell in order and method. He could preach with power and effectiveness at times, he oftimes announced his themes and subjects before hand, like many of the great preachers of the present day. On one Sunday evening at Llanfair he published from his pulpit that he was going to "bind Satan" the following Sunday evening, the result was that the church was overcrowded before the hour of service, when many failed to have room to enter. He had probably gone through his task at Peniel in the afternoon: he preached a sermon he had on a strange text many times, which was taken out of the book of Jeremiah 2:24, "A wild ass used to the wilderness, that snuffeth up the wind at her pleasure; in her occasion, who can turn her away, all that seek her will not weary themselves; in her mouth they shall find her," and when he came to America he had enough lee-way for all his eccentricities which were probably the mainstays of his popularity.

REV. WILLIAM JOHN JONES

Rev. William John Jones, who became pastor of Plymouth Welsh Congregational Church, Luzerne County, was a brother of Rev. Hugh Jones of Neath, Bradford County; and like his brother was born at Bala, North Wales. He shared the same privileges as his brother Hugh in his early days at the home, the church and the schools of the noted town of his birthplace. No favoritism was shown at that hearth as was done at Jacob's home long ago. He went to Bala and Bangor University for his seminary preparation for the ministry and was ordained if we correctly remember, at Kidder, Missouri; then came back East to take charge of the above church in 1897. After serving Plymouth for the space of three years, he turned his face Westward again answering a call to the Jones Road Congregational Church Newburg, a suburb of Cleveland, Ohio. then went farther West to Carroll, Nebraska, and became there a Welsh Presbyterian. The last knowledge of him given us was that he was pastor on the Pacific Coast, we regret being so indefinite as to the position of our friend at the time of writing this sketch.

REV. WILLIAM O. JONES, B. D.

Rev. William O. Jones, B. D., who was once a pastor of 5th Avenue Congregational Church, Pittsburgh, was born in the States; we cannot find the exact locality. His parents were natives of Mydroilyn, Cardiganshire, South Wales. The son received his education at Marietta and Oberlin, O., where he was honored with his B. D., he also spent some time at Chicago, Ill., following his studies. In 1897 he was ordained at Carmel and Centerville, Ohio, thence he went to Jackson and Glenroy, from which he went to be the successor of Rev. David Jones, D. D., Cincinnati, Ohio, and later to follow Rev. H. E. Thomas, D. D., at Pittsburgh. He was a talented and educated young man, and had gained prominence as a preacher and pastor, but while on a visit to Wales in the summer of 1899 he was tragically cut down, where and how we do not know.

REV. THOMAS GRIFFITH JONES (*Tafalaw*)

Mr. Jones was born January 6, 1832, in Forge Row, Ebbw Vale, Monmouthshire, Wales. His father, Rev. Griffith Jones, was a Congregational minister, and his mother the daughter of Mr. Thomas Griffith, Penydarren, Merthyr, Glamorganshire. He was a born musician being able to read music easily when twelve years of age. When young he had a good education and was apprenticed to learn the trade of a carpenter, but it seems that he was too devoted to music to make a success of any craft. When sixteen years of age he was appointed precentor at Sardis, Pontypridd, where his father was pastor, and when 18 he entered the Eisteddfod arena as competitor in writing music and was highly complimented on his first attempt by Rev. E. Stephens, Tanymarian. He continued his efforts the following year when the second prize was given him, while the first was given to Mr. Robert James, the brother-in-law of the late Dr. Joseph Parry (and who was unless we are mistaken the successful leader of the music at the First Welsh Congregational Church of Scranton in after years). In the following year, in a competition his anthem on the words "My servant shall prosper," was given the prize out of twenty-two submitted, by Ieuan Ddu, and in the same eisteddfod which was held at Pontypridd, his glee was judged of equal merit with that of Mr. Charles D. Lewis, and the award was divided. He was acknowledged a keen critic of music, and was engaged at many Eisteddfods, as adjudicator, and when serving as such at Fair Oak, Rhondda Valley and Britania, he was a competitor on literary subjects and won the prize on the novel, subject being "The History of the Miner, and on the essay "What regulates the price of labor?" In 1857, when acting as one of the judges of music at Aberdare, the title of chief musician was given him by the Eisteddfodic throne of Poets and Musicians when he received his non de plume Tafalaw, by which he was known among the Welsh to the end of his days. In the same year he was adjudicator at Cwmafon, and it is told that he spent an hour and a half giving his verdict on fourteen choirs that had been singing the Chorus, "O Save Us," out of the oratorio "The Storm of Tiberias" by Tanymarian, at the close of which Mr. Johnes, Dolan Cothi, Magistrate of the Local District, said, "There, I never heard a better summing up of a case, even from a bench of justice."

Lewis W. Lewis (Llew Llwyfo) was in that eisteddfod just about the beginning of his public career, the people were charmed by his wonderful singing, and Tafalaw said to him, "If I had your voice it would mean a fortune for me," to this

Llew Llwyfo replied, "If I had your head it would mean a fortune for me," and to this Tafalaw's rejoinder was, if God were pleased to make one out of us two, it would be a great blessing for the world. While in the employ of Mr. Morgan Joseph, Coal Operator at Cardiff, he prepared and published the "Choir Treasury" in five parts, and when engaged later as a secretary in the office of Mr. Thomas Gee, the great publisher of Denbigh, North Wales, he planned and arranged to publish an Encyclopœdia of Music and Musicians; the first part appeared in 1863, the second and third in the successive years, altogether six parts were published, and musicians who were privileged to read them deplored the failure of the author because of the lack of financial support to continue this work, that would be of such valuable aid to the history of the subjects.

In the above year Tafalaw moved to Aberdare and established a printing press primarily to publish the Encyclopœdia. While here the united choir of the town, under the leadership of Mr. Griffith Caradog Jones, who years afterwards became the famous conductor of the Welsh choir that won laurels over all competitors at the Crystal Palace, London, in 1872 and 1873, performed Tafalaw's opera, "The Siege of Harlech," March 22, 1865, but his stay at Aberdare was brief because he left for America and landed at New York December 6, 1866. He commenced to preach at Cynffig Hill where his father was a pastor, in the year 1859, and in February, 1867, he was ordained at the Welsh Congregational Church of Slatington; in about a year later he was called to Summit Hill, Carbon County, where he remained two years, then went to Arvonia, Kansas, about the time the Welsh people settled there; he bought a valuable farm there and served the Congregational Church for one year, when he was called to be a Professor in a College at Emporia as a teacher of fine arts, which position he held for four years, when he contracted a severe cold and lost his voice, which compelled him to resign.

After he regained his voice he became pastor of a Congregational Church in Coal Valley, Illinois, and professor in one of the public schools of the town. From this time to the end of his earthly sojourn he was subject to many misfortunes and moved often until he was finally attacked by a stroke of paralysis at Kansas City, and died there on March 17, 1898, at the age of 67. Tafalaw was a man of many and varied talents and excelled in various directions, and it seems that he would have attained an enviable degree of prominence in music, if he had concentrated his time and talent to this art. As is suggested by his connections with our churches, he claims our attention as preacher and pastor, but no doubt he is remembered by the few that remain as a musician rather than as an evangelist, and by the lovers of music (especially Welsh) of the past fifty years by the repertoire of musical compositions he left to his friends and relatives. Many of these facts were gleaned from Welsh periodicals pertaining to music and musicians for which we express our gratitude.

REV. JOHN E. JONES

The bare facts of any life are reducible to a few lines of type, but the implications of many a life run far into the realms of poetry, philosophy and social service. This is true of the subject of these lines. We print the bare facts as given in the necrology of Congregational Ministers for 1914, printed in the year book of the denomination:—

John E. Jones, son of William and Frances (Pugh) Jones, was born in Brongest Village, Cardiganshire, South Wales, March 9, 1828. Was educated at New Castle Emlyn, and received his classical and theological education under private tuition. Was ordained to the Welsh Congregational ministry at Belmont, Pa., January 7, 1855, and from this date to the day of his retirement, he served many pastorates in Pennsylvania, Ohio, Iowa and Minnesota, leaving each charge with a good name for efficiency, diligence and strict integrity. Was scribe of Welsh Association in Ohio and Pennsylvania. Delegate to National Council, Minneapolis, 1892. Married in Minersville, Pa., July 26, 1858, Catherine, daughter of Rees and Mary Williams, who survives him. Eight children, five daughters and three sons, four daughters and two sons living. Died in Iowa City, Ia., April 26, 1913, of old age; aged 85 years, 1 month, 17 days.

The Reverend John E. Jones was a man of decided ability and of strong, well-reasoned convictions. He had unusual gifts as a preacher. He was through his life a profound and diligent student, taking great pains to keep in touch with developing thought. He had the utmost respect for formal education, and endeavored to give his children adequate educational advantages. Evidence of this is found in the fact that his five daughters were qualified to teach school, which they did for longer or shorter periods. It is worthy of note, also, that these daughters all married Welshmen, one of them, Kate M., being the wife of the Reverend J. A. Jenkins of Chicago. Of three sons, only one is living, Mr. John Hayes Jones of Detroit. One of the daughters, Fanny, died some years ago. Mrs. Jones, who was Miss Catherine Williams, survived her husband by several years.

He was particular as to the literary form of his sermons, constantly striving to improve his mode of expression. For years Mr. Jones was a devoted "Eisteddfodwr," delighting to take part in literary contests, many of which he won. He was much given to book-buying, and the books he bought he mastered to a surprising degree. To extreme old age Mr. Jones kept up his interest in the things of the mind and the spirit, and never failed in his attention to his personal habits and appearance. His garden was his annual delight and walking was a favorite exercise. He took his daily constitutional with unfailing regularity. He was a gentleman of the old school.

REV. REES SARON JONES, D. D.

Dr. Jones was born in a small place called Brynmanod at the extreme end of the parish of Conwil Elfet, Carmarthenshire, South Wales. He was baptized when a child by the Rev. D. Hughes, Trelech. His parents moved while he was yet a young child to a small farm called Cefn Isaf in the parish of Llangeler. He received all the educational advantages that were to be had in the parishes of Llangeler and Penboyr in those days, and also at Blaenycoed in Conwil Elfet. While following the Sunday School at Bryn Iwan, he received very distinct religious impressions when a young lad, but it was a hired servant at the home of Rev. J. Harris Jones, M. A., Ph. D., that led him to become a member of a Christian church when he was 18 years old. He was received a member of Saron, Llangeler, by the Rev. Benjamin Jones, pastor, who afterwards became the pastor of the Congregational Church of Granville, Ohio. He was asked to commence to preach in the same church before he was twenty-one years of age, and attended the Grammar School of Mr. T. T. Elias of Newcastle Emlyn, to prepare for college.

He secured entrance to Brecon Memorial College, Brecknockshire, South Wales, in 1864, and at the end of his four year term he was called to Treoes, Glamorganshire, was ordained, and after spending three years and a half there he came to America, and was known as Dr. Jones, Providence, to the end of his life, which occurred Monday morning, August 22, 1904, after three days only of illness, in the sixty-third year of his age. He gave thirty-two years of this period to his people at Providence, and for 13 years of his service we were neighbors and fellow workers and fellow travelers to our ministeriums, Quarterly meetings and Gymanfas. He was not permitted to tarry long in the valley of the shadow of death, but was allowed to cross over where the stream was narrow and not very deep. He left a vacancy in our religious circles that was not easily filled, and were it not for our faith in our Omniscient and Merciful Guide, we would despair of having any one fill his place. When he died he left a widow, six sons and one daughter, besides a church and a host of friends to mourn and miss his fellowship, counsel and service. After his death and burial the church went into mourning for thirty days, during that time no one entered the pulpit which was enclosed with ribbon. On September 25, 1904, memorial services were held. Rev. T. C. Edwards, D. D., preached in the morning in Welsh, giving communion to the people; in the evening, Rev. David Jones, D. D., preached in English, dwelling particularly on the life and labors of Dr. Jones, but rather than quote our own estimate of his character we prefer giving a synopsis of his life as Dr. Edwards saw it after working and living as neighbors for thirty-two years.

During his life in Scranton, Dr. Jones was honored by many branches of the Congregational churches of the State. In the summer of 1890, while visiting his parents and relatives in Wales, he was given the degree of Doctor of Divinity by Marietta College of Ohio. He represented the State at the International Council held in Boston in 1899, and was a delegate to the National Council held in Des Moines, Iowa, 1904. He at various periods held offices in the association to which his church most directly belonged. During the last year of his life, he was Moderator of the State Conference, and on retiring from office at the sessions held in Pittsburg May, 1904, he preached a sermon on "The Man of God," which shows the trend of his thought and character of his public utterances. In the following paragraph we give a (abbreviated) summary of the eulogy given by Dr. T. C. Edwards of him at the Gymanfa held in Plymouth September 10, 1904.

I. He was a live man. There were three prominent features in his life which proved this; viz., his desire and effort to acquire knowledge; his continual exertion and application to his life work; his growth in culture, honor and experience.

(a) During his student course in Brecon College he was considered an honest scholar and a steady learner. Though not so quick as some, he was more thorough and sure than the majority. He continued his studies after his graduation and ordination. During the first few years of his ministry, he made use of his classical studies, but ere long he inclined more toward philosophy and theology. He spent the last twenty-five years of his life in these studies with increasing interest from year to year. He delighted in reading miscellaneous literature. He was very fond of poetry, especially on religious subjects, and he possessed a wide range of musical knowledge. But his chief delight was in the Law of the Lord. He felt at home in his Bible. To properly understand and interpret the Holy Scriptures was the desire and prayer of his soul. He was conversant with the various views of different schools of expositors. He read the latest books of Biblical criticism; but he continued to be a firm believer in the old and reliable interpretation called Orthodoxy.

(b) In his practical work outside of his study, he proved himself to be a diligent and devoted man. He never failed to fill any promise he made to the Association, Quarterly meeting or the Ministers' monthly meeting, whatever sacrifice, such labor would call for. He would work in the rear as faithfully as in the front. He loved to work. We feel today that his place is empty in the ranks of the working forces. He worked energetically until the very close of his life.

(c) The foregoing traits resulted in producing fruits that were seen by his nearest friends in his increased culture, his depth of experience, and an enlarged circle of respect. He could be safely trusted anywhere as a representative of our nation and our religion without a degree of anxiety. Doctor Jones was a fair example of the true Christian gentleman. His calmness and self-possession, his unostentatious religiousness and his general intelligence were assurance, that he would neither say nor do anything that would cause his friends and admirers to blush. And he seemed to be growing in these excellencies from year to year. It was also easy to observe that his personal experience was deepening in spirituality. Those who heard him in his pulpit ministry could see this to a certain degree, but to his intimate friends was chiefly given the pleasure of feeling the strength and warmth of his holy experience.

II. The second express characteristic of his life related to him as a gospel minister. It may be properly said of him not only that he was a minister, but that a minister was he. For the ministry was he prepared by his collegiate education and by the grace of heaven. Making himself a fit minister of the New Testament was his chief aim throughout his whole life. He bought books, read them carefully, counselled with other ministers, and studied continually how to perfect himself as a minister. His ministry was noted for its purity of doctrine in the pulpit, a fatherly care in pastoral work, and a clean and proper walk in his daily life. No one could reasonably expect more than this in a minister. He delighted much in the doctrines of the Gospel, he found pleasure and profit in the history of the Old Testament, and he felt a burning zeal for the honor and integrity of the pulpit. He was in love with his pulpit. He loved to preach. He believed in preaching, he eagerly desired to be a real preacher of the Word.

The crown of his life was the purity of his living among his people. If a preacher spoke with the tongue of men and of angels, and if he gave his body to be burned, and if he fed the poor and healed the sick; but having no clear record of a good moral daily life, his name will rot and his memory will die, but the memory of the good shepherd will remain in honor and increase in glory. Our brother gave himself entirely to Christ, and he gave a complete Christ to the world in his ministry. His life centered in his ministry, and his ministry centered in Christ. May he rest in peace, and may the mantle of his influence fall upon his successors to the glory of Him who took him to Himself.

REV. R. SIRHOWY JONES

Rev. R. Sirhowy Jones was born at Cwm, Monmouthshire, South Wales. He had better educational advantages than the average boy of his days. He was at Kilsby, England, and Llangadock, Wales, preparing for his entrance examination to Carmarthen Presbyterian College. He spent his term of four years there, and was ordained pastor of St. Ishmaels Dale and Little Haven, Pembrokeshire, in July, 1883. From here in 1887 he was called to Narbeth in the same county, where he remained until he came to America in 1890. His first charge here was Puritan English Congregational Church, Providence. At the end of two years he received an invitation to become the pastor of the oldest Congregational Church in Pennsylvania, namely Ebensburg, Cambria County. During his ministry here the parsonage was built, the church remodeled, and ninety-one new members were added to the roll. After five years in this field he returned to South Wales, where he was invited to minister to his old church at Narbeth. From Narberth he went to Maze-Hill Congregational Church, Greenwich, where he carried on a successful ministry for fourteen years. Thence to Newport, Isle of Wight, where he labored for seven years. His next pastorate was at Winchester, Hants, where he did excellent work for nearly nine years. In June, 1931, he moved to Chandelsford, about six miles from Southampton. This is a new town and a new church which owes its existence very largely to his efforts. He has begun his ministry here under auspicious circumstances. Dr. J. D. Jones of Bournemouth, one of the best known Congregationalists in England, preached the sermon at his recognition services. Although he has spent 48 years in the ministry he is young in spirit and preaches with as much energy and effectiveness as ever. He is distinguished in appearance and possesses a fine baritone voice and is a very pleasant singer.

He is regarded as being an excellent preacher, and has been deeply interested in educational matters. Among his ministerial brethren he is held in high esteem. While ministering in Winchester, a Cathedral city, his sermons were frequently published in the city papers, and his address on "The church worth while," delivered at Bournemouth on vacating the chair as Moderator of the Hampshire Congregational Union, was published in the 'Christian World Pulpit' April, 1932.

REV. THOMAS HENRY JONES

Rev. Thomas Henry Jones hailed from a town we presume that had its name from a Congregational Church that was organized there, known as Ebenezer, Carnarvonshire. He commenced to preach with others of the same period under the direction and ministry of Rev. R. P. Williams. Mr. Jones went for his theological training to Bangor, and left soon after ending his course for America. He was called and ordained at Granville, New York, in 1898; then he moved to Mahanoy City in Pennsylvania; Jones Road, Cleveland, Ohio; then came back to New Castle, Pennsylvania. Following short pastorates in all these places he returned to Wales in 1900, where he was invited to take charge of Zion Congregational Church, Holywell, Flintshire; thence to Market Drayton to minister to an English church. In 1920 or 1921 he unfortunately became blind, but continued in the ministry for several years. He was a fluent, pleasant speaker, and was greatly enjoyed by his auditors when speaking or preaching. We are sorry to know of his affliction, but are happy to understand that he is settled in Liverpool for several years past, and that his services are in great demand to preach and lecture in the district.

REV. THOMAS R. JONES

Rev. Thomas R. Jones, a native of Pittsburg, Penna., was born there August 2, 1840. He attended college at Marietta and Hudson, Ohio, and graduated at the Theological Seminary, Allegheny, Penna. He was licensed to preach in 1863, and was with the Christian Commission during several weeks of the Rebellion. He came to Ebensburg in October, 1866, and on the 10th of December was called to the pastorate, which call was accepted, and he was ordained on January 27th, 1867, by Revs. Roderick Williams, L. R. Powell and others. During his ministry more English was introduced into the church services, and the young were consequently more interested in the church work. The Young People's English prayer meetings started by him did much good. Mr. Jones labored hard and successfully at Ebensburg for seventeen years. It was during his ministry the fourth church was erected, and through his indefatigable efforts paid for. Mr. Jones resigned on the last day of January, 1884, and accepted a call to Windham, Ohio, and afterwards became the pastor of the Congregational Church at Cyclone, Ohio. We are sorry not to be able to state with certainty the time and place of his demise, but the impression left on our mind in making inquiries is that he died and was buried at Cyclone, by which town he was known among the Welsh people in his latter years.

REV. THOMAS J. JONES

Rev. Thomas J. Jones hails from Ponkey, North Wales, and was born there July 13, 1883. He joined Mount Zion Congregational Church, Ponkey, in the Spring of 1895, and commenced to preach in the same church May, 1905. He received his early training at the elementary schools of the district, and prepared for college at the Old College Preparatory School, Carmarthen, South Wales, and entered Bala-Bangor Theological Seminary in 1907. He was called to Maesyneuadd Congregational Church, Trefor, Carnarvonshire, North Wales, and ordained there in June, 1910, thence to Moriah, Bedlinog, South Wales, in 1912. In 1916 he came to America, was called and installed pastor of Jerusalem, Granville, N. Y., and West Pawlet, Vermont, in that year. In 1918 he went to Gomer, Ohio, and in 1922 accepted a call to the First Welsh Congregational Church, Scranton, and ministered unto them for seven years, when he was called to an English Congregational Church at Middletown, N. Y., in February, 1929, leaving there to accept the pastorate of the New York Welsh Congregational Church April, 1934. Mr. Jones served as Moderator of the Welsh Gymanfa in 1917 and 1918, and was appointed delegate from the National Council of Congregational Churches to the Conference on Faith and Order held at Lausanne, Switzerland in 1927. Mr. Jones was united in marriage to Miss Sarah Ellen Jones of his native town in August, 1911. Watching his movements since he was ordained at Trefor, North Wales, to his present pastorate, we are led to believe that he is going in the right direction, and we hope he will continue his upward trend.

REV. J. TWYSON JONES, D. D.

Rev. J. Twyson Jones was born at Sirhowy, Monmouthshire, South Wales, on February 12, 1859, and at Ebenezer Congregational Church where he and his parents worshipped, he commenced to preach when 19 years old. He spent some months preparing for college at Kilsby, Northamptonshire, England, and at Llangadock Academy, Carmarthenshire, Wales. He was admitted in 1880 to Spring Hill College, Birmingham, better known now as Mansfield College, Oxford. At the end of three years he entered Cardiff University where he majored in Philosophy and Ethics under Prof. Andrew Seth. In April, 1885, he was ordained at Elim, Cwmbran, Monmouthshire; Rev. T. Morris, Libanus, Ebbw Vale, later of Cardiff, preached on "The Nature of the Christian Church." Charges to the young minister and the church were delivered respectively by Rev. Thomas Rees, Sirhowy, and Rev. T. Llewelyn Jones, Pontypool. Here he enjoyed a happy pastorate for two years, when he went to take charge of two churches near Milford Haven, Pembrokeshire. He tarried here for three years and in addition to the two churches originally under his care he preached several times at Milford Haven and surrounding communities. While in these parts he devoted much time to the love of music.

Then he came to America and was soon called to be the pastor of the Memorial Church, Jermyn, Penna. He was installed in May, 1891. At the service the Rev. David Jones, Scranton, delivered an address on "The Mission of the Church." The message to the church was given by Rev. R. S. Jones, Providence, Scranton, and the charge to the pastor was delivered by Rev. T. Gwernogle Evans, Taylor. At that time the morning service was conducted in the Welsh language, but at the request of the new minister, the Welsh was dropped and the church was crowded every Sunday. While Mr. Jones labored here he received several invitations to other fields, and after serious deliberation, he decided to accept the call given him by the Fifth Avenue Congregational Church of Pittsburg. This was in 1893, and after a few years of a successful ministry he left for Ebensburg, Cambria County, Pennsylvania; the successor of his brother, Rev. R. Sirhowy Jones, where he remained for nearly eleven years. While here he became acquainted with Miss E. Adelle McMurray, who later became his wife October 12, 1898. She was born at New Washington, Penna, and comes from a well known Methodist family in Clearfield County. Mrs. Jones is a graduate of Dickinson Seminary, Williamsport, Penna., and came to Ebensburg as a music teacher. She was also proficient as an elocutionist and won prizes as a soprano vocalist at Eisteddfods. She is instinctively religious, and has been the idol of every church served by her husband. She has been an ideal minister's wife, and much of Dr. Jones success in the ministry has been due to her wise counsel and invaluable help. They have been blessed with three children, two sons and a daughter—the three being fine musicians as we who know the parents would naturally expect them to be.

At the close of his labors at Ebensburg, Dr. Jones moved to Iowa City, Iowa, where the University of the State is located. In addition to his pastoral work, he lectured weekly at the University on "Apologetics." While here he received the degree of Doctor of Divinity from Tabor Congregational College, and was also asked at the same time to become the President of Tabor College. After spending four years at Iowa City he moved to Council Bluffs, thence to East Lansing, Michigan, but could not stay there more than a year because of his daughter's health.

After the world war broke out, he was called to Kalamazoo, and worked so hard in that critical period that he undermined his health. For six months he rested at Olivet, Mich., where he was later offered a position as a professor at the College, but he preferred to continue in the ministry, and went to Owosso, and at the end of five years he had an attack of the flu, that led him suddenly to resign after spending forty-four years in the ministry. During his long pastorate, he has had the privilege of directing three young men to dedicate their lives to the Christian ministry, and to train eight young people who attended the University of Iowa to become foreign missionaries. He is blessed with a fine physique, taller than the average, strong, well built, quick in his movements, neat in dress, and makes a pleasant appearance in pulpit and on platform. He has a resonant voice under perfect control, and uses it effectively in singing or speaking. He is a poet and a musician. He delights to sing and play, and during the first years of his ministry he studied these arts, so that he is able to sing and accompany himself while singing a repertory of Welsh and English songs, many of which he wrote himself. He is a fluent speaker, and an effective convincing preacher in Welsh and English, though he has ministered almost entirely to English churches. He has been engaged to conduct large Eisteddfods, and to lead the singing in Teachers Institutes and commencement exercises on many occasions, and is still supplying pulpits quite often up and down the State, though he has retired from the active ministry. He and his family live in Owosso, Mich., the town of his last charge, where we hope he will enjoy the rest he deserves.

REV. OWEN JONES

Rev. Owen Jones was born at Ffestiniog, Merionethshire, North Wales, in 1901, and came with his parents to Wind Gap, Penna., when he was a mere lad. His parents attended the Calvinistic Methodist church, but later joined the Congregational Church. The son went early to the Presbyterian Church at Pen Argyle, where he became interested in religious work, united with the church and connected with it, began to speak in public and became a young evangelist. He attended the schools of the district and the Albright preparatory school, after which he entered the Southern Seminary. In 1923 he went to Muhlenberg College and received his A. B. degree in 1929.

He was ordained at the First Congregational Church at Slatington, Penna., November 13, 1927. While attending school and college he had charge of this church and continued to do so until he accepted a call to become the pastor of Tabernacle Congregational Church, Scranton, in September, 1928, and in the beginning of July, 1931, he moved from the West Side of the city to take charge of the Puritan Congregational Church at the north end of the city. This latest move is quite a compliment to him, being called to another church of the same order in the same city.

REV. J. MYRDDIN JONES

Rev. J. Myrddin Jones, who held several pastorates in Pennsylvania, hailed from the village of Gwyddgrug, Carmarthenshire, Wales, and was born November 27, 1862. He was trained in the elementary school of the village for a short period, then was hired to work on the farms of the district, until he was led to give himself to the work of the Christian ministry. His first sermon was preached at Saron Church, Llanarthney, in the spring of 1888; during the ministry of Rev. J. Thomas, B. D. He prepared for college at the Old College School, Carmarthen, and then went to Bala-Bangor; at the end of his term he was called to minister to the church at Aberdaron, Carnarvonshire, and was ordained there March, 1898. After a three years and a half pastorate here, he accepted an invitation through the Colonial Missionary Society to become a pastor of Tiwlingat Congregational Church, Newfoundland, and stayed there until the Spring of 1903. In May of the same year he visited the United States, and in September, he became the pastor of Nelson, N. Y., and labored successfully till December, 1907, when our church at Morriston, N. Y., called him, and he commenced his ministry in the beginning of 1908. In the month of June of that year he took to himself a wife, in the person of Miss S. S. Lewis of Carmarthenshire, Wales. The marriage was solemnized at Remsen, N. Y., by the Rev. J. Velindre Jones, D. D., since then Mrs. Jones has been his right hand supporter in the work of the ministry in every place he has labored. She took special interest in the children and young people, having had considerable experience in this line of work when engaged at the Gospel Mission Hall in her native town Carmarthen. From this fertile field in New York State he came to Pennsylvania, and was called to the Congregational Church at Taylor, and labored also at Olyphant and Mahanoy City within our Gymanfa, in these several places the work of the Kingdom prospered under his leadership.

In July, 1919, he and his wife decided to visit Wales, which, judging from the reports of the local press in Mahanoy City, caused sorrow and disappointment to the church and the city. Soon after their arrival in Wales he was called to take charge of the church at Tiers Cross, Pembrokeshire, and the Lord abundantly blessed the services of this man and his wife in the reviving of the church, and the ingathering of souls, especially among the young people, that their promise of a year's stay was extended to several years. Since then they have worked faithfully and diligently in building up weak churches, encouraging the faint hearted, honoring the Master and glorifying God in other places. At the present writing they are stationed at Porteynon, near Swansea, and are contemplating retiring from the active ministry at the end of this year, unless another bruised reed or a smoking flax cry out for a helping hand, and if so, we pray that both of them may have strength to respond cheerfully as they have done in years gone by. Since writing the last paragraph we found that he and his wife have retired to live at Pontyclun, Glamorganshire. May their strength be restored to them that they may enjoy the rest they anticipate and deserve.

REV. MORRIS JONES

Rev. Morris Jones was born in Llanbrynmair, Wales, March 31, 1798. It is questionable if any other agricultural district has sent so many of its people to America as Llanbrynmair, one of the strongholds of Welsh Nonconformity. Morris Jones emigrated in the year 1822, and joined the Ebensburg Church by letter. Not long afterwards he was invited by the church to become a preacher, he complied and went to college for some time at Pittsburg in the year 1823. On the 3rd of February, 1827, he was ordained as a minister of the Gospel by Rev. George Roberts, and on the 7th of April, in the same year, the Ebensburg Church gave him an unanimous call to be co-pastor with Mr. Roberts. After serving as co-pastor for twelve years he severed his connection with the church in March, 1839, and removed to Radnor, Ohio, where he labored in the Master's service for some years, and was afterwards appointed a district secretary for the American Sunday School Union, which position he held for seven years. In 1856 he commenced his ministry at Old Man's Creek, Iowa, and was blessed in his work there. He died in 1873 surrounded by his family and friends, and is buried in the cemetery adjoining the new church edifice which he had been instrumental in erecting at Old Man's Creek.

REV. J. VOLANDER JONES

Rev. J. Volander Jones spent about four years in America. He came here as a visitor, and spent one year of the four supplying the Congregational Church at New Castle and the other three in Los Angeles, Calif. He was born in Brynaman, Carmarthenshire, South Wales, in 1850, but he and his parents moved to Trecynon, Aberdare, when the lad was young; he grew up in the midst of poets, literati and musicians of the town and neighborhood. This atmosphere deeply impressed him. His first teacher was Rhys Etna Jones, who kept a dry goods store on Gadlys Road, and was particularly interested in the young people that were connected with the Congregational Church meeting at Bethel, and he was the person that gave him his bardic name. Volander commenced to preach at Bethel, Aberdare, and entered Carmarthen College in 1875. He was ordained in Uchdir Congregational Church, New Tredegar, Monmouthshire, in 1879, and moved to Trecastle, Brecknockshire, in 1890. After his visit to America he returned to Wales and settled at Pentretygwyn until he retired from the ministry, when he went to live at Llandovery, preaching on Sundays wherever he was called. He was particularly fond of poetry and published one volume of his poems. No one was ever truer to the National Eisteddfod than he. He loved Wales, her religion, language, poetry and song. He died January 2nd, 1929, when 79 years old.

REV. JONATHAN J. JONES

This brother deserves place in this history as well as the church in New York City, because of their close affiliation with our Gymanfa in its earlier period, no one was more faithful than he to attend the annual meetings and take part in its functions as member and officer. He was born in the parish of Conwil, Carmarthenshire, South Wales, December 28, 1805; when ten years of age he joined the Congregational Church of his birth place, it seems that his Scriptural knowledge excelled the majority of his comrades, he took part in the religious services of the church and district, and was a favorite with all his acquaintances. When two of the neighbors joined the church they testified that the prayers of young Jonathan had reproved them of their negligence so as to make them consider their end and to return to the Lord; before he was seventeen he had attracted the attention of the whole neighborhood by his religious tendencies and fluency of speech which led the church to ask him to consecrate his talents to the Gospel ministry, he preached his first sermon in November, 1822, and was encouraged by his mother church and others in the district to seek the necessary training for the high calling. He soon went to Neuadd-lwyd Academy near Aberaeron, in April, 1825, and continued under the training and tuition of Dr. Phillips until August, 1829, when his health failed him, which made him leave the Academy sooner than his original purpose, but fortunately his strength was restored in a few months that he was able to preach in the churches of North and South Wales; during this period he served the church at Pwllheli for six months and was asked to become the pastor; similar invitations were extended him from several churches of the principality.

After returning to South Wales he went to serve the Congregational Church at Llanfabon, known now as Nelson, Glamorganshire, after preaching here for twelve months he accepted a call to be their pastor, and on November 3, 1831, he was ordained, at which the following celebrites of the Welsh pulpit officiated: Revs. Daniel Griffiths, Neath; Roger Howell, Baran; William Morgan, Llangynwyd; Owen Owens, Bwlch·newydd; Phillip Griffiths, Alltwen; Edward Jenkins and John Morgan; other ministers present were Thomas Edwards, Cwmaman, who later ordained Lewis Williams, Carbondale, and became the first pastor of Dundaff and a life long minister of Pittsburg and Birmingham in the Western part of the State; Evan Pritchard, Glynneath, and William Williams, Gwernogle. Connected with this church there was a rich man with unsavoury morals living at Llechwern nearby, who insisted that the young minister should come to his home to stay, which made it very unpleasant because of his reputation, and the outcome led the church to discipline him and cast him out. To visit his vengeance on the church and the young pastor he purposed with his own wealth to build a new edifice, but it was never completed more than Babel's tower, for many years the bare walls stood a witness of his mean revengeful spirit. During this unpleasant period Mr. Jones left the place and the church and moved to Craigybargoed to be the pastor of a Congregational Church; a few years after, in 1836, he came to America and landed in May of that year, he was then 31 years old, he had no church nor any particular objective in view, but it appears providential that a short while before he came Rev. J. Jenkins, the pastor of the Welsh church in New York City. had left to enter Auburn Seminary for a course of study, so that when Mr. Jones landed and became known was invited to stay in the ctiy and to take charge of the church on Broome Street, which he did, and it is reported that the congregation increased until they would have an audience of 500 in the evening service, which was probably the most successful in its history, and he tarried with them to the end of his ministry, and even was a member of it until the end of his days. It seems that he had no taste for travel, he seldom left the city except to attend the convocations of his denomination in Pennsylvania and New York States, which he did most assiduously until his health was impaired. In 1842 he married the daughter of Rev. Shadrach Davies of Maendy, Wales, who had with his family arrived in New York some years prior, and had been pastor for a short period of the Congregational and Calvinistic churches of the city; she proved to be his real helpmate to the end of his earthly career, and survived him many years, during which she continued to have great interest in the church her husband served for twelve years and a half. It was our privilege to know her, when she would preside at the cup of tea served between the services on Sunday at Eleventh Street, and we enjoyed this favor occasionally for a few years after our arrival in this country. Mr. Jones for certain reasons gave up the ministry in 1849, and became engaged in a dry goods business for some 15 years, he owned two stores and prospered phenomenally, and proved to be exceptionally sympathetic and kind to all that he knew, who were in need of help, and took pains like Job of old to find out deserving cases. During the years he was in business and in the ministry in such a city and seaport as New York he had ample opportunities to help his compatriots young and old when coming in to seek homes and employment or returning to their native land, to such he acted the part of the Good Samaritan, many of whom never took time, nor the trouble to say thank you after reaching their destination. He was a genial friend, a pleasant speaker, a good preacher, writer and pastor.

He breathed his last after considerable suffering on January 30th, 1874, and on February 2nd services were held over his remains in an English Presbyterian Church near his home, when Rev. Mr. Rossit and Dr. Spaulding spoke in English and Revs. Howell Powell, (M. C.), and W. B. Roberts in Welsh—at the close of the obsequies his body was interred besides that of his mother and father-in-law, Rev. and Mrs. Shadrach Davies in Greenwood Cemetery, Brooklyn, New York. The following Sunday the above Rev. Roberts preached the funeral sermon at Eleventh Street, and also wrote extensively of him to the "American Evangel," from which we copied the facts embodied in this sketch.

REV. JAMES JOHN, SHENANDOAH

This brother was a native of St. David, Pembrokeshire, and came to America from Wales and settled down in Shenandoah for a few years, was ordained here in 1888, and was received member of our Gymanfa in Kingston in the same year, but returned to Wales to serve in the ministry for a long period. The only church he ministered unto in our country was the above in which he was ordained. After his return to his native land, Mr. John served the Congregational churches at Llanstephan and Llanybri, doing splendid work as preacher and pastor. In the spring of 1931 he had a royal send off when he left to take charge of the church of his child and boyhood days at St. David, but at the beginning of 1932 we find on the pages of our Welsh Congregational weekly that after a brief stay, he gave notice that he was giving up the charge to the great disappointment of the church and his friends, and was going to live at Swansea, Glamorganshire.

REV. G. JAMES JONES, Ph. D. (*Llew o'r Llain*)

This brother, who was known better to the Welsh people by his bardic name than by his proper Christian name, was interested in all Welsh movements of our State, and was pastor for some time of the Congregational Church at Pittston. He was born at Llanpumpsaint, Carmarthenshire, South Wales, April 20, 1856, and emigrated to this country when sixteen years of age, a bright lad full of ambition and energy, practically without a word of English at his command; for some time he made his home with Rev. Gwesyn Jones, D. D., Utica, who was a friend of his family in Wales and took much interest in him. Later he went to Morrisville and Nelson, Oneida County, New York State; while in these Welsh settlements he attended school at Cazenovia Seminary, Holland Patent Academy, and entered Marietta College, Ohio, from which he graduated with honors, receiving his B. A. and M. A. Then gained his Ph. D. from Findlay College, Ohio; his D. D. from Tusculum College, Tenn., and his Ll. D. from Gale Synodical, Wisconsin; but while studying and striving for these distinctions he served several Congregational and Presbyterian churches as a pastor and supply; when in 1895 he was called to the Presidency of Gale College, Galesville, Wisconsin. While ministering to the Tabernacle Church at Washington, D. C., and acting as Professor of Rhetoric and Oratory in Howard University his health gave way, when he decided to return to Oak Hill, Ohio; the home of his wife, whom he married at her home in 1884, and there he tarried in indifferent health until the end came on Friday morning, October 15, 1920, where his mortal remains rest in the cemetery of that country town; he left his wife, and three married daughters to mourn his departure. He spent a busy life, was a prolific writer in Welsh and English, frequent articles appeared in the Welsh weekly published at Utica, and in periodicals of the Congregational and Presbyterian denominations; he also was the author of two books—"The Province of Philosophy" and "The American Church."

REV. JAMES VELINDRE JONES

Rev. James Velindre Jones was a native of Velindre in the parish of Penboyr, near New Castle Emlyn, Cardiganshire, South Wales. He was brought up with the Calvinistic Methodist people in the neighborhood he was born in, but became a Congregationalist some time before he entered the Memorial College of Brecon, and when he finished his course in 1864 he was ordained pastor of Zoar and Jerusalem, Flintshire. He labored strenuously and successfully in this field, and was held in great honor with all until 1867, when he went to Zion near Holywell in the same county. After a little more than a year he came to America, and ministered in many parishes among the Welsh until he retired to live at Remsen, N. Y., and after several years in retirement he died December 14, 1917, and was buried in Capel Uchaf Cemetery, Steuben, on the 17th.

The first place we find his name in our state is at Summit Hill, and was received member of the Gymanfa held at his church in 1871, but in 1872 he left to take charge of the church at Big Rock, Ill. He was a good substantial earnest preacher, and always left an impression on all who heard him, the importance of consecrating their lives to the service of God. His unblemished character in all his ministry, together with his pulpit messages carried a conviction to the conscience of the people who knew him best, that he was devoted to his calling, and an instrument to do great good in the parishes he served.

REV. EVAN MANSEL JONES

The Rev. Evan Mansel Jones was the son of Mr. and Mrs. James Jones, Glandyfri, Cardiganshire, Wales, and was born August 6, 1883. His early schooling was at the Board School of his native home, and later, at the Montgomery County School, Machynlleth. He began preaching in his seventeenth year. He studied at Watcyn Wynn's Preparatory School and later graduated at the University College of Wales, Aberystwyth. Following his University course he emigrated to America, and was ordained to the ministry by a Congregatonal Council in Johnstown, Pa., September 10, 1909; his brother, Rev. Vincent Jones, D. D., offering the ordination prayer. His pastorates were: Johnstown, Pa.; Minersville, Pa.; Vaughnsville, Ohio; Brilliant, Ohio (Presbyterian).

In 1910 he married Catherine Jones of Johnstown, and for sixteen years she was an able and worthy partner of his activities. He died in his 43rd year at his wife's old home in Johnstown, Pa., December 19, 1926, and it is there he is resting—among the people of his first pastorate.

Essentially a preacher, two interests outside the pulpit possessed his mind and heart, and to them he gave royally of his strength, his time and his love—Boys Work and the Masonic Order—in which latter organization he had attained high rank, as was manifested on the day of his funeral. To all his pastorates he gave himself in devotion and enthusiasm, bringing to every church not only his Welsh fervor, but the fragrance of a beautiful life. "His sun went down while it was yet day."

REV. EDWARD W. JONES, D. D.

Rev. Edward W. Jones, D. D., who was pastor of the Welsh Congregational Church at Johnstown, and lost his life in the great flood of May 29, 1889, was born somewhere in North Wales, in the year 1832. Attended College at Bala, Merionethshire. After fifteen years in the ministry in his native country he emigrated hither from Talysarn, and was for eighteen years pastor in Johnstown. He ably and faithfully performed all the duties of his pastorate and had gathered a devoted flock around him. He was a true shepherd, understanding and fulfilling his office of teacher and guide. He possessed the sturdy and generous qualities of the Welsh people, their strength of intellect and religious principles. He and his entire household perished in the flood with the little daughter of Mrs. R. R. Thomas, who was at the time in his house. The body of Mrs. Jones is the only one of the family that was recovered. Of the 150 members of his church, sixty were lost. All of these were worthy, industrious and useful people. Such a calamity as this alone would naturally have spread a dark pall over the city. The church building as well as the parsonage were totally destroyed.

Thus this congregation of most excellent people of God was most severely afflicted. Truly "out of the depths they cried unto the Lord," and He graciously heard them, and gave them strength and courage to come out of the deep to build another better church and manse on the same ground as their former property, though they had to hold their services for a time in the rooms occupied by the State Flood Commission. It was our privilege to preach to them in the very beginning of July, 1890, in their improvised sanctuary.

He was installed on October 21-22, 1871, when Revs. H. E. Thomas, Pittsburgh; D. R. Davies, Brady's Bend, and Trogwy Evans, Remsen, N. Y., a fellow student of his at Bala officiated.

REV. D. TODD JONES

This brother was born in a farmhouse called Morfa in the parish of Casllwchwr, West Glamorgan, South Wales, on the morning of February 25, 1840. He was received member of the Congregational Church by Rev. John Evans, Crwys, Glamorganshire, when a lad between ten and eleven years old. He had a good elementary education, considering the status of his parents and the advantages of the district, but his school days according to his own testimony were rather trying and provoking. A school was conducted at Penyclawdd, a village about two miles away from Crwys by a Mr. Edwards from London. The children of Crwys and Penyclawdd were not exactly alike, the latter were trained by fishermen and people that gathered cockles, shell fish, on the sand of the seashore. Their langauge and manners were not too refined, their tongues were loose and flippant, and they had a pride of being smart in using their hands and knuckles, and could swear equal to the best at Billingsgate. Besides these qualities there were two men of the village who posed as leaders, backers and promoters of quarrels and fights among the children, as to make it hot and unpleasant for the children of Crwys and other agricultural districts to visit Penyclawdd. For some time after D. Todd Jones commenced to attend school he had to put on the face of a hero, and use his hands and knuckles in many skirmishes on his way to and from school before peace was proclaimed and freedom granted him to go to and fro unmolested. He attended this school until his father was unfortunately killed, and the family soon afterwards went to Aberdare to live, and joined the Congregational Church at Tresalem. Soon after moving to Aberdare he was apprenticed to Mr. Wm. Williams. Iron Bridge, Aberdare, to learn his trade as a boilermaker. He commenced to preach before he was twenty years old, and to prepare himself for college he attended a Grammar School kept by Rev. John Jones, pastor of the Old Unitarian Church at Trecynon. He spent some time over two years in this preparatory school when he successfully passed his entrance examination at the Presbyterian College, Carmarthen. At the close of four years training he was ordained at Port-tennant May 12 and 13, 1867. After spending three years in this pastorate he resigned and came to America, and was called to be pastor of Mahanoy City in October, 1870. In this field he labored for four years, then went back to Wales for the benefit of his wife's health, and in 1875 came over again to take charge of Shenandoah; thence moved to Arvonia, Kansas, where he labored diligently until September, 1903, when he retired from the active ministry. He made his home in Arvonia until he died, preaching occasionally wherever he was called. He was an eloquent preacher and always at his best in the pulpit; an honorary degree of D. D. was given him by one of our American Colleges years before he ended his course, which occurred at Arvonia as far as we know and was buried there. Dr. Todd Jones had attained a high degree of respect among his brethren as a true and upright Christian minister.

REV. HUGH JONES

Rev. Hugh Jones, the sixth pastor of one of the oldest and most historic churches of Pennsylvania, that of the Congregational Church of Neath, Bradford County, was born on July 19, 1870, in one of the most noted towns of Wales on account of its colleges and that of the dwelling place of Rev. Thomas Charles, one of the instruments in organizing the British and Foreign Bible Society, which was Bala, Merionethshire, North Wales. Hugh was trained in the public and high schools of his native town, then went to the University of Bangor, Wales, and for his ministerial training he attended the Theological Seminary connected with the University. In 1893 he came to the States, entered Yale University, and graduated with the class of 1896, when he received the degree of Bachelor of Divinity. In the same year, he was ordained in the Congregational Church at Neath, Bradford County, and later filled the pulpit of the Presbyterian Church of Warren, Pennsylvania. Since then, he has given much time to civic matters and has been one of the commissioners of his county for four years, and has filled the position of county auditor for eight years. He is not in the active pastorate any more, but still preaches and lives within the range of his first parish. He married a young woman, Miss Mary Elizabeth Williams, of Bradford, on June 20, 1900, and they have two daughters to brighten their home.

REV. MORGAN P. JONES, BLENCOE, IOWA.

This brother was born July, 1852, near Swansea, Glamorganshire, Wales. He came to this country in January, 1871. When sixteen years of age he joined the Congregational Church at Cymer, Rhondda Valley, Wales, and preached his first sermon in the Hill Side Congregational Church, Wilkes-Barre, in the seventies, when Rev. T. C. Edwards was its pastor. He was educated for the ministry at the Wyoming Seminary, Oberlin College and Seminary, Ohio, from whence he graduated June, 1883, and was ordained in the Hillside

Church August, 1888, by pastors of the Wyoming Valley. He has served many churches in several States during his active ministry, among them being Moriah, Nanticoke; his last charge was Blencoe, where he labored for nine years, now he is retired and lives there. Before entering the ministry he like many other Welsh ministers worked in the mines. During his long life he has been busy writing articles and short stories to magazines and has published two historical novels, namely "Rebekah," a tale of the Times of Nero, and "The Chiefs of Cambria." After such a busy life he merits the rest he now enjoys at Blencoe.

REV. DAVID JONES, D. D.

The Welsh Congregational Gymanfa of Eastern Pennsylvania and the Wyoming Congregational Association (English) now merged into one organization, have been singularly fortunate in securing the service of Rev. David Jones, D. D., to write a history of these two bodies, including the ministers and churches. His ability and long experience as a Congregational minister in the State and as Registrar for several years of the old Welsh Gymanfa eminently qualify him for the task. He has been more or less acquainted with all these Welsh and English churches for about forty years. Moreover, he has commanded their respect and confidence during this extended period, and has rendered an invaluable service to our denomination in Pennsylvania as well as in other States.

Inasmuch as the volume will have in it brief outlines of a considerable number of ministers who have served in the Welsh and English churches it is fitting that it should also contain a sketch of the life of the author whose name will remain fragrant in the annals of Congregationalism, especially in Eastern Pennsylvania for many years to come.

It is difficult to compress the story of his full and varied career into two or three pages. It is one of unusual interest. He was born near the Cathedral town of Brecon, South Wales. He spent his childhood and boyhood days at Aberdare, Glamorganshire, and received his elementary education at the British Schools, Trecynon. He was the eldest of three orphans whose parents died when the children were very young. When only ten years of age he was obliged to work in a coal mine in order to maintain himself and the other two children. While nursing a fractured limb, the result of an accident at Bwllfa Colliery, Cwmdare, he was invited by the Bethel Congregational church, of which he was a member, to devote his life to the Christian ministry. For some time he attended the Preparatory School in that community and was admitted to Bala Congregational College at the top of a class of fifteen. As a student he made an excellent record. During his last year at College he was appointed assistant professor. Six months before completing his course he was called to be the pastor of the strong and influential church known as the "Towyn Church," New Quay, Cardiganshire, as successor to such noted preachers as Revs. T. Penry Evans and W. Emlyn Jones. Here he was ordained December 5, 1883, and for seven years he carried on a most successful ministry. In 1890, on the invitation of the pulpit committee of the Welsh Congregational Church, Scranton—the Mother church—he visited the United States, occupied the pulpit for several Sundays, and was unanimously invited to become its pastor. Several other tempting "calls" which he received in this country were declined. After returning home and consulting friends he decided that God was leading and accepted the invitation to the Scranton church. Before leaving his native country he was happily married to Miss Hannah Jane Humphreys at Towyn, North Wales. He and his bride arrived in his new American field of labor early in 1891. By her tact and wisdom Mrs. Jones soon proved herself to be an ideal minister's wife. In fact, much of her husband's success was due to her sympathetic nature, generous heart, cheerful disposition and sound counsel. In due time there came into their home a daughter who was named Gwladys, and who developed into a capable and gracious young woman. She also did much to aid her parents in the work of the church at a time when the Welsh language was being dropped, and thus rendering inestimable help to hold the young people to the church with which their fathers and mothers had been affiliated. Dr. Jones was the able and faithful pastor of "The Mother Church" (Yr Hen Eglwys) for more than 29 years. It proved to be a difficult field in this transition period. Yet, when he resigned after suffering from the "Flu" for several months—the church urging him to remain as its pastor—the membership of the church was much larger than when he became its minister.

Some of the most prominent and influential people in the city were faithful members and close friends and admirers of the pastor and his family. Presiding Judge H. M. Edwards, one of the ablest jurists in the State; Mr. Daniel Evans, better known as "Daniel Ddu" another man of unusual intelligence and literary gifts, were members and officers of the church and teachers of large classes in the Sunday School. Mr. Evans said that "out of five pastors I have known in our church Mr. Jones has been the most successful of them all in the length of his ministry as well as in the extent of his influence as a Christian man and minister. Many of the older members have passed away during his pastorate, but he has in a wonderful manner during this transition period from Welsh to English kept the rising generation from becoming scattered, and maintained their interest in the Sabbath School and other church organizations." Similar testimonies could be multiplied from other and later members.

Some years ago a reputable College honored itself as well as Rev. David Jones by conferring upon him the degree of Doctor of Divinity, a distinction he well deserves. He was for several years the Dean of the Christian ministry in the city of Scranton, seeing a large number of ministers of various denominations pass to their reward or called to other fields of labor. He has throughout the years been held in the highest esteem by all the pastors and churches in the Wyoming Valley, regardless of sect, creed or nationality. Some of the services he conducted will be remembered by those who heard his messages as long as life lasts. On more than one occasion he has been known to lift the congregation to such a pitch of religious enthusiasm that those who were to preach after him deemed it wise to omit their addresses or sermons. This happened once at Plains and once at Spring Brook, Pa. During the "Revival" conducted by Evan Roberts in Wales, Dr. Jones carried the spirit of the movement into his own church, and had the joy of receiving sixty new members into the church at one and the same time. It was an unforgettable service. The sermon he delivered at the dedication of the Dr. R. S. Jones Memorial Church, Providence, Scranton, made a lasting impression upon all who heard it. Years ago he preached at more than one "Gymanfa" (Preaching Fest) in Wales, and was ranked with some of the greatest pulpiteers in the Principality. One of the leading poet-preachers in Wales said a few years ago, "Nid oes gwell pregethwr yn ein gwlad na Dafydd Jones, Hen Gapel, Scranton. Pa. ("There is no better preacher in our country than David Jones, Old Chapel, Scranton, Pa.") His denomination has conferred upon him all the honors at its disposal. He has been several times elected as a delegate to the National Council and repeatedly appointed as chairman of the Welsh Gymanfa and for years acted as its scribe. In all interdenominational enterprises in his own city he was a dominating factor. For two years at least he was scribe of The Ministerium of Scranton and vicinity, and was made chairman of the music committee of an evangelistic campaign conducted by Rev. A. C. Dixon and Prof. D. B. Towner, of Chicago. He was also co-editor with the late Dr. T. Cynonfardd Edwards and Prof. W. D. Owens, of Pittston, in preparing a Bilingual Hymnal for the use of the churches in the Wyoming Valley and elsewhere.

After resting for seven months before presenting his resignation to his old church at Hyde Park he accepted an invitation to the pastorate of the Congregational Church at Plains, near Wilkes-Barre. Here again he prosecuted a most acceptable ministry for about five years. Then, he was appointed Superintendent of The American Bible Society in a district covering six counties. His office is now at 425 Linden Street, Scranton. In this position he has been very successful in obtaining new subscribers for the Society and in distributing thousands of copies of the Bible in various languages.

Although kept busy by the many arduous duties of a large city church, and in the most trying period of its history, Dr. Jones has managed to give a portion of his time to literature. He does so still. He has won many laurels as a poet and prose writer in some of the most important Eisteddfods held in this country, and has captured several prizes at the National Eisteddfod in Wales. In addition to composing original poems, hymns and essays, he has displayed considerable proficiency in translating Welsh hymns into English and English hymns into Welsh. Seldom has an adjudicator been heard to speak words of higher praise than Apmadoc employed in his comments upon Dr. Jones' successful essay at the Pittsburgh International Eisteddfod. This is certainly an excellent "Brief History of the Welsh People." It is the most concise and comprehensive work on this subject I have ever read. Dr. Jones writes in a clear, forcible and dignified style. His sentences are usually short, terse and well-balanced. He says what he has to say and stops. All through his life he has been a growing soul. He is still developing in knowledge and in the elements of Christian manhood. His pulpit utterances in recent years have gained in intellectual energy, spiritual intensity, natural fluency and convincing power. Although familiar with the many phases of modern religious thought, he steadfastly clings to the vital and unchanging truths of the Christian faith. Among his outstanding traits are his humility and transparent honesty. He is "an Israelite indeed in whom is no guile." His hatred of shams and hypocrisy is deep and genuine. One who has known him for many years says, "Dr. Jones is a true prophet, a man of firm convictions and has the courage to express them in the winsome spirit of love. He pitches his life on a high level and speaks and writes as a real ambassador of God."

If this important volume contains any errors, it will not be because the author has not carefully examined and sifted all the material in its pages. Some of the biographies may be unintentionally couched in exaggerated phrases, whether written by the authors themselves or by over-zealous friends. But so far as the volume is generally concerned I am sure that Dr. Jones will be fair and just to all. The book commends itself to every person who is interested in the beginnings, the growth and the inestimable achievements of our splendid denomination in Western Pennsylvania, and, indeed, in the whole of the Keystone State. For this reason it is hoped that it will command a large sale. Is it too much to expect that a copy may be purchased by every Congregational family connected with the amalgamated Associations as well as by others who believe in the ideals for which Congregationalism stands?

Since writing the above it grieves me to record that his beloved wife was called home after a lingering illness of some years on September 8, 1933, leaving him, his daughter and her family to mourn her departure. Services were held at the home and the church she and her husband loved and labored for so many years on the 11th, conducted by the pastor, Dr. John Lewis, assisted by many close friends in the ministry. And her body was laid to rest at Lake Winola, twenty miles from Scranton, being their summer home since they came to America, a score of automobiles bearing relatives and friends accompanied them to this quiet resting place.

I also rejoice to know that my brother was permitted to celebrate the Jubilee of his ordination to the Christian ministry at New Quay, Cardiganshire, December 5th, 1883, at his old church at Scranton with fitting exercises bearing him the felicitations of churches and ministers in brief addresses and written messages, even one minister, Rev. W. C. Davies, East Smithfield, Penna., who was present at the ordination, took part in the public services.

J. TWYSON JONES.

REV. JAMES ALEXANDER JENKINS, D. D.

James Alexander Jenkins was born in Cardiganshire, South Wales, in 1870. He is the son of the Rev. Owen Morfab Jenkins, B. D., for many years pastor of Smyrna Congregational Church, Llangefni, North Wales, and Miriam Claudia Jenkins, well known to the Welsh people of the United States as poet and essayist under the pen name "Claudia." She was a sister to the Rev. Josiah Jones, who was for fifty-seven years pastor of Capel y Graig, Machynlleth, North Wales. The Rev. O. M. Jenkins, prior to the death of Mrs. Jenkins and his return to Wales with his three children, was for years pastor of Welsh Congregational churches in the United States; he was instrumental in organizing Sardis Church, Chicago, while he was a student in the Chicago Theological Seminary, of which institution he was a graduate. After his return to Wales Mr. Jenkins settled in Llangefni, remaining there until his death. The three children, Alexander, Emlyna and Gwladys, are all in the United States.

The subject of this sketch received his early education in the public schools of the United States and, on the return of the family to Wales, in a Welsh Parish school. As a youth he received a grounding in theology from his father and through wisely directed reading, while from his mother he received valuable instruction in versification. He carried on his general studies persistently while working at the building trade in Wales and in Youngstown, Ohio, and while employed in the rolling-mills of Youngstown. A formative influence over his life while in Youngstown was exerted by the consecrated and able Welsh Congregational minister, the Rev. John P. Williams. Later the young man was benefitted by study under the instructors of Beloit College Preparatory School, and still later under the faculty of Lebanon Valley College and that of the Oberlin Graduate School of Theology, more commonly known as Oberlin Seminary. After his Beloit days and during a sojourn in Wales he devoted himself to the study of the Classics and Science, which enabled him to pass examinations in a number of subjects. Under Lebanon Valley instruction and direction he completed the regularly required studies of the Classical Course, and did advanced work in Christian Evidences and the Philosophy of Religion, accomplishing this advanced work while in the active pastorate. As a mark of esteem the college conferred upon him the degree Doctor of Divinity while he was pastor of the First Congregational Church, Cleveland, Ohio, a church noted for the outstanding ability of its pastors and for the fine intelligence of its membership. Mr. Jenkins completed his Oberlin work without materially interfering with his preaching. During part of his course he was pastor at Burton, Ohio, where the people were exceptionally devoted to cultural ideals. From Oberlin he received on graduation the highest "Merit Scholarship." The Scholarship signified the attainment of the highest scholastic standing and entitled the recipient to a prize in money. A certificate from the Dean of Oberlin says—"In that year he was the only student who qualified for that Scholarship grade."

As pastor of churches demanding scholarship and general ability, Dr. Jenkins has striven to maintain a high standard of pulpit utterance and parish efficiency. He has had the honor of succeeding some of the outstanding men of the Congregational ministry,—Edward Payson Ingersoll, secretary of the American Bible Society; Edward A. Steiner, sociologist, lecturer and teacher; John W. Malcolm, preacher and authority on the life of Lincoln.

As a pastor Dr. Jenkins soon passed into the ministry of the English-speaking churches, but through his whole career has regarded his Welsh heredity and his Welsh temperament as fundamental in his development. He has always kept in touch with Welsh people and events, and frequently preaches in the Welsh churches in the Welsh language. His first formal recognition as a preacher was by the Elm Street Welsh Congregational Church, Youngstown, Ohio, under the inspiring leadership of the Rev. John P. Williams. On his return to Wales for recreation and study, he was recommended to the churches as a qualified preacher by the Quarterly Meeting of Anglesey, under the chairmanship of the Rev. David Rees. His ordination occurred on May 3, 1893, in the Welsh Congregational Church, Dundaff, Pa., under the moderatorship of the Rev. Rees S. Jones, D. D. For two years the young preacher had the privilege of carrying on the work of the Rev. Daniel Daniels as pastor of the Dundaff church, one of the oldest in the State of Pennsylvania.

During the years of his ministry, Dr. Jenkins has served congregations as follows: Dundaff, Pa.; Mount Carmel, Pa.; Pacific Church, St. Paul, Minn.; First Church, Zanesville, Ohio; Immanuel Church, Brooklyn, New York; First Church, Cleveland, Ohio; St. Mary's Avenue Church, Omaha, Nebraska; Warren Avenue Church, Chicago, Illinois. In all of these fields his work was greatly strengthened by the devoted efforts of his talented wife.

During his ministry President Jenkins has held many positions of honor and responsibility,—officer of the Cleveland Ministers' Union; President of the Church Federation, Omaha; Chairman of the Congregational Ministers Meeting, Chicago; delegate to the Edinburgh Congregational Council; chaplain of the Eleventh Regiment, Illinois National Guard, during the World War.

For many years Dr. Jenkins has been officially connected with

Union Theological College, Chicago, first as Dean, and since 1920 as President of the institution. It has been the aim and privilege of Dr. Jenkins and his associates on the College Board and the College Faculty to carry on the work of the school with due regard to evangelical ideals and scholastic efficiency. The college has a unique field in that it trains mature men of ability and consecration, giving them adequate preparation for the ministry. The College maintains a high standard, as is shown by the fact that its credits are accepted by such institutions as the University of Chicago, Lake Forest, Ripon, Garrett Biblical Institute, Hamline University, and other schools of similar standing. Graduates of the school have had gratifying success in the pastorate, in missionary work, and in the teaching profession. Special attention is given to the needs of young men and women who come from other lands. Thirteen nationalities have been represented in the student body during a single year. The largest group of foreign language students is the Finnish, as the school prepares practically all the new leaders for Finnish Congregational churches.

During the years of his connection with the College Dr. Jenkins has had the privilege of helping scores of young men in their preparation for the Christian ministry. He has sought to impress them with the thought that for successful Christian leadership there must be a combination of the informed mind and the mystic spirit. He is listed in the Bulletin of the College as Professor of Theology and Comparative Religion, but also gives courses in Philosophy, Apologetics, Life of Jesus, Mysticism, Homiletics, and Theological Encyclopædia.

Dr. Jenkins married Kate M. Jones, one of the daughters of the Reverend John E. Jones, who was in earlier years an active minister in the Pennsylvania Welsh fellowship and of whose life a sketch appears in this volume. Mrs. Jenkins has ably and faithfully aided her husband in his work. She takes active interest in all Welsh affairs, and was one of the organizers of the flourishing Welsh Woman's Club of Chicago. She is now serving her third term as President of the Club. There are three children—Paul Alexander, James Alan, and Miriam Kathryn. Both of the sons received their training at Amherst College, and Paul was for two terms and until recently president of the Chicago Amherst Alumni Association. He holds a very responsible position as Sales and Advertising Manager for the Utility Securities Company, Chicago. The second son, James Alan, after his graduation from Amherst taught English in the Doshisha University, Japan, and has since completed a course in the Chicago Theological Seminary with much time given to advanced studies in the University of Chicago. He has been the recipient of awards for superior scholarship, and is at present holder of a Fellowship under which he is taking graduate work in Philosophy at Harvard University; Miriam, the only daughter is a graduate of Lake Forest University, and is the wife of James M. Woodman, Jr., of Evanston, Illinois.

Dr. and Mrs. Jenkins have for years resided in the pleasant suburb Oak Park, and find great pleasure in having their children and grandchildren near them. They have a wide circle of Chicago friends, and among these are many fine Welsh men and women.

REV. JOHN J. JENKINS

Rev. John J. Jenkins commenced his earthly career at Pentyrch, Glamorganshire, South Wales, February 1, 1839. He was ordained soon after he came to this country at Brookfield Slope in 1866, and served the church for about two years, when he went to Palmyra, Ohio, as pastor for twenty years. Then he came to Parsons and served the churches at Wanamie and Glen Lyon for a short time, thence to Rendham, Lacka County, and his last charge was Brookfield, he went back to end his labors with his first love in the church he was ordained at. He retired from active duties some time before he was called to his eternal home, and came to rest and spend his last days in peace at his son's home at Taylor. He died June 22, 1912, and was buried at Brookfield Center, Ohio. He was gentle and kind in his ways, and much beloved by his brethren. He could amuse any company in his quiet droll way of relating humorous stories, of which he had an abundant store.

REV. THOMAS JENKINS, D. D.

He was born in Aberdare, Glamorganshire, in 1828, and was ordained at Salem, Merthyr Tydfil. He came to this country in 1864, and was pastor of Johnstown, Pa.; Radnor, Ohio; Sharon, Penna.; Waterville, N. Y., and Wilkes-Barre. In 1895 he retired from the active duties of the ministry and made his home at Madison, N. Y., serving the churches as he was called from time to time. He died at Madison at the age of 81 on March 9, 1909, and was buried there. He translated to Welsh the "Classical Baptism," a volume written by Rev. James W. Dale, D. D., on the subject of Baptism. At the time of his demise he was one of the oldest ministers of our denomination in New York State, and was honored and respected by his brethren in the Association. He was known as a good preacher, a splendid pastor, who did fine work in several of his pastorates. We were glad to read of the splendid work he did at Johnstown; the membership was greatly increased and he was able to organize a Band of Hope in the church, numbering several hundreds of boys and girls of the town. He was taller than the ordinary man, particularly clean his person and dress, gentle his manners and conduct, of an unblemished character and much beloved by all his friends.

REV. D. T. JENKINS

This brother was born in the parish of Llanarth, Cardiganshire, South Wales, and attended schools of the neighborhood, on Sundays he went to the Congregational Church at Penrhiwgaled. Mr. Jenkins went to Bala College from Deri, Glamorganshire, in 1880: after his course was over he came to America, was called to Carbondale and was ordained May 22, 1884. His stay here was short because he had the Western fever and West he went, and has spent his whole life there. His pastorates have been in Minnesota and the Dakotas, while in these wilds he has developed to be a missioner and an evangelist. Writing to us recently he said he had done all manner of service in the minstry, e. g. preaching to crowds of spirits in prisons, penitentiaries, and saloons, and a chaplain for old soldiers, and that he has retired after forty and a half years, living at Robinsdale, Minn. While in active service he traveled prairies and plains of Minnesota and the Dakotas when the thermometer was down twenty even thirty below, and would preach ofentimes every evening of the week and would have to eat and sleep with all kinds of characters. Garrison was his last charge. May he enjoy the rest he has honestly won.

REV. E. S. JENKINS

This dear brother was born at Llanarth, Cardiganshire, Wales. At the age of fourteen he became affiliated with the Pencae Congregational Church of which Rev. J. M. Prytherch was pastor. When sixteen he left home to accept a position at Bedlinog, Glamorganshire, and became an active worker in the Congregational Church of the place, and at the earnest solicitations of the church and pastor he commenced to preach and left for Pencader, then New Castle Emlyn, South Wales, for his preliminary training before entering Western College, Bristol, England; while there he was prominent in all college activities and won several prizes and scholarships. During his last year at College he accepted a call to Bethania Congregational Church, Abertysswg, Monmouthshire. After five years of successful labors at this young energetic church, he was invited to the pastorate of our church at Martin's Ferry, Ohio, and entered upon his ministry there in March, 1914. In the summer of 1916 he returned to Wales when he married Miss Anna Lewis of Rhymney, Monmouthshire. Mrs. Jenkins is a graduate of Cardiff Intermediate School, Swansea Training College for Teachers and the London University. His ministry at Martin's Ferry for 16 years was successful, but he accepted a call given him by the Parish Street Congregational Church of Wilkes-Barre, and his installation service was held October 16, 1930, and about the same time he agreed to take charge of another church known as Buttonwood Congregational Church, and both charges gave evident signs of a new life and increased energy under his leadership and service. Notwithstanding his devotion to ministerial duties Mr. Jenkins found time to engage in literary pursuits, he has written many short stories and essays, and has won honors at Eisteddfodau, especially for lyrics and is the proud possessor of several bardic chairs. After writing the above sketch, we are sincerely sad to add the following to the story of his life, which came suddenly and unexpectedly to an end on Wednesday morning, May 25, 1932.

The previous evening he was in attendance at the young people's service in his own church, and on the morrow, the day of his death, he and a friend, a deacon of his church, started out early from his home for a day of recreation, they motored to a creek several miles away where they fished for a while, then they decided to move to another place along the creek, and while they were walking together Mr. Jenkins was suddenly seized with an acute heart attack and died instantly according to the judgment of the doctors who were summoned to his aid. The sad news was conveyed to his wife and family who were almost distracted with grief. Neighbors and friends hastened to the home to sympathize and comfort the stricken family, phone messages, telegrams and letters poured in expressing the condolences of friends far and wide, for he was widely known in this country and his native land. Saturday, May 28, the burial services were held, a private one at the home, and a publice service at two o'clock in the church, which was filled to overflowing; amplifiers were provided, so that the throng present, whether in the parlors of the church or the auditorium, were able to hear all that was spoken. The service was under the direction of Rev. W. Glyn Williams, former pastor, and the following ministers took part in the obsequies: J. S. Henry, J. B. Davies, Enoch Hughes, H. L. Gonghnour (C.), Gomer Evans (B.), Stephen J. Jones (P.), and Joshua Brundle

(M. E.), all told, there were 23 ministers from the city and the valley present. The active bearers were officers of the church, the honorary ones were some of the outstanding members, there were also representatives of the Buttonwood Congregational Church, over which he had taken charge in addition to the church at Parrish Street, Wilkes-Barre. Rev. Gomer Evans, representing the ministerium of the neighborhood, and Rev. Enoch Hughes dwelt in their eulogies on the characteristics of his person, mind and ministry; both agreed, that he was a kind friend, a good student, a true minister of the Gospel, and a loyal servant of our blessed Master. The interment was made in the Greenwood Cemetery, about three miles outside of the city. His bereaved family consists of his wife, two sons, niece, two brothers and two sisters in Wales, and it grieves us to add that his distracted widow, one year almost to the day of her husband's burial, was called to bury her oldest son, who died as suddenly and unexpectedly as his father. One of her brothers came over to visit her in her sorrow, when she and her son decided to return with him to reside in Wales.

REV. JAMES JENKINS

Rev. James Jenkins was born September 29, 1859, at Merthyr Tydfil, South Wales. The family moved to Llwynpia when he was nine years old, and when eleven he lost his father in death. He was reared in a Christian home, and was taken into fellowship of Ebenezer Chapel, Tonypandy, at the age of twelve. He was educated in the public schools and also received private instruction from Rev. T. Jenkyn of Llwynpia. On September 22, 1875, he sailed for this country and settled at Mahanoy City, and later moved to Luzerne, Penna. August 25, 1880, Mr. Jenkins was united in marriage with Miss Emma M. Powell of Llwynpia. He commenced to preach in October, 1886, at Warrior Run, and was ordained at the same church August 22, 1902, and served several other churches during his ministerial career. Mr. Jenkins retired from active work in 1928, and visited Wales in company with his wife and daughter for the first time since they landed here. He and his family now reside at Kingston, and are members of the Edwards Memorial Church, Edwardsville, Penna.

REV. WILLIAM JENKINS, JERMYN

This dear aged brother was born in March, 1800, in the neighborhood of Pontypool, Monmouthshire, South Wales. He became a member of the historic Congregational Church of

Ebenezer, Pontypool, at sixteen years of age, when Rev. Ebenezer Jones was pastor. In that year a Sunday School was organized there, when he and another young man named Thomas Williams recited a chapter each of the Bible before Rev. Griffith Hughes, Groeswen. He commenced to preach in the same church in 1824, a task at the time even in Wales was accompanied with many temptations and provocations which Mr. Jenkins enjoyed to relate in later years. In 1826 he married Miss Ann Miles, who proved to be a real helpmate for him almost to the very end of his earthly career. They were blessed with ten children, seven sons and three daughters, two of the sons became ministers, one of whom was Rev. David M. Jenkins, who was a strong preacher, popular, well-known in Wales during his life time; he was ordained at Aberhosan, Montgomeryshire, and ended his days and ministry at Park Road, Liverpool; the other was Rev. Ebenezer H. Jenkins, who was pastor with the Methodist Episcopal, and served their church with fidelity in the States and Canada. We were privileged to know William, Henry and Eliezer, who were prominent laymen connected with our churches in the Lackawanna valley, and also one daughter, Mrs. Jonathan Davies of Jermyn and Pittston. Two sons and two daughters we did not know, the names of whom were Hopkin, Edmund, Margaret and Rachel, the last named was the first to die in America, and her body rests with the others in the burial ground of the family at Jermyn. Rachel became the wife of Lemuel James, a bosom friend of "Islwyn," a great preacher and poet in Wales. When his beloved Rachel died, Lemuel James, her husband, decided to return with his only child to Ynys Ddu (Black Isle), Monmouthshire, to live with his aged mother. This great poet and friend knew of his return and met him and his child on the road coming from the station to his old home, the meeting was pathetic, the cheeks of both were moist with tears while Islwyn caressed the child because of his love for the parents. The poet wrote a touching poem, "In Memory of Rachel the Mother," which is published in the large volume of his poetic works, edited by Sir O. M. Edwards, in which he salutes her as going to the great continent of America to find a grave, while she could find that much and better in Wales, that is a greener sod and grass to cover her resting place. Mr. Jenkins continued to work and be a lay preacher during his stay in his native country, but on his departure to this country in May, 1869, he was ordained at Trelyn, Monmouthshire. On his arrival he came to Jermyn where several of his children had previously made their homes. Up to this time, there was no

Welsh religious services held in the town, but soon after he came, the Welsh people came together and arranged to have services and invited him to preach for them which he did. On July 4th, 1870, a church was organized, when Revs. Lewis Williams, Carbondale, and David Parry, "Dewi Moelwyn," Providence, Scranton, officiated, and installed Mr. Jenkins to be their pastor. He labored with them for ten or more years with evident success. The first few years, the coal mines were working steadily, and the church was thriving, then came a change in the industrial conditions which led the people to move, membership was reduced, and the enthusiasm of the remnant was lowered. Besides this, unfortunately the Welsh people were not satisfied with one church during the prosperous period; they decided to have a church to represent each of the leading denominations in Wales, when they scarcely had enough people to make one efficient church able to maintain decently one pastor. This spoiled the prospects of the Welsh religious services in Jermyn as it has done in many other localities, but Mr. Jenkins continued to serve the congregational fold faithfully, and the church kept in a fair condition for years in spite of adverse conditions. He labored with them until he was past eighty years of age standing as erect as the average man of twenty years younger than he. He lived to be eighty-four and was buried in the local cemetery on September 2nd, 1884.

The new building erected 1884 for the use of the Congregational church was called the "Jenkins Memorial" in honor of the aged pastor, and services were held in it several years after his demise, and for short periods it revived and flourished, but other sections in the valley became more attractive, with better mining advantages that the Welsh emigrating to the Anthracite region selected other places to live in, which were more conducive to their material and spiritual welfare. The final result of this was, it became too weak to maintain services of any kind, but before coming to this stage, they wisely decided to transfer their property to the Trustees of the Gymanfa and was later sold and money used for missionary purposes in the district.

REV. J. GWRHYD LEWIS

Rev. J. Gwrhyd Lewis was born in the neighborhood of Cwmllynfell, Glamorganshire. He had to battle with adverse circumstances when young and worked hard to secure his livelihood, but he determined to give himself to study and cultivate his talents, so he became a good writer in prose and poetry. He commenced to preach at Rhiwfawr, and entered Carmarthen

College for his training, and was ordained at Bodringallt, Glamorganshire, in 1873. He moved to Zoar, Cwmpark, in 1874, and Calvary, Bargoed, in 1877. In the year 1880, he came over to America and spent eleven years ministering to the Welsh church on the Heights at Wilkes-Barre. When his health failed him he returned to Wales, and spent the last twenty-seven years of his life at Tonyrefail. While in America he developed as a poet, prose writer, and a substantial interesting preacher. During his stay here he won chairs and prizes at the Eisteddfods and passed an examination in rhetoric, and published a book in Wales on the subject. He also translated "Smiles Self Help" to Welsh, which he published in a book form. Conscious of his strength failing him, he gave up his church in 1920, but had only a few months to wait before he was called to the heavenly rest on December 18th in his 73rd year.

E. R. LEWIS (*Iorwerth Callestr*), SCRANTON

This brother was born at Nantglyn, near Denbigh, Denbighshire, in 1830, but was reared in Flintshire. He came to America in 1854, and was ordained at Johnstown, Penna. He served also at Pottsville, First Church, Scranton; Edwardsville, Alliance and Shawnee, Ohio; Milwaukee, Wis.; Nebo, Rendham, Penna. He died at his home in Scranton November, 1905, at the age of 74, and was buried at Forest Hill Cemetery. At one time he was a strong eloquent and very popular preacher, and was also an able prose writer, his productions were seen often in the "Drych" and "American Banner," two widely circulated Welsh weeklies.

He was pastor of many churches for short periods, but was known fifty and sixty years ago as Lewis Pottsville. His home was at Scranton, where he died in November, 1905, and was buried at Forest Hill Cemetery. The service over his remains were conducted at the home by Rev. E. J. Morris, D. D., of Wilkes-Barre, an old friend of the family.

REV. THOMAS S. LEWIS

Rev. Thomas S. Lewis, though not a pastor of a Welsh church, was licentiate of our Gymanfa, when he was a member of the Congregational Church at Tomhicken, Luzerne County, before he went to Bangor, Maine, to prepare himself for the ministry. He was born at Aberaman, a suburb of Aberdare, Glamorganshire, South Wales, August 23, 1855. When a boy he attended church service at Saron, Aberaman, with his parents and joined this church when Rev. R. Rowlands was its pastor. In his early days he went to the elementary schools of the neighborhood, then to the coal mines as was the lot of the majority of boys in those days in that valley. He commenced to preach in the church of his boyhood, and later attended a preparatory or grammar school for young men conducted by the Pastor of the Old Unitarian Church at Trecynon, Aberdare. In the year 1883 he with his parents and family of children came to America, and in the course of events he entered the Theological Seminary at Bangor, Maine, where he graduated in the class of 1889, and was called by the church at Bristol, Maine, and was ordained October 9, 1889. He spent his ministerial life serving English churches; his last pastorate being Bethel, Welsh Hill, Susquehanna County, Penna. Upon his retirement by reason of ill-health he came to live to Scranton, where he had some close relatives residing. Here he and his wife became members of the Puritan Congregational Church. He received the honorary degree of D. D. from Oskaloosa College, Iowa, some years ago. Dr. Lewis in later years indulged in research work, and wrote extensively for the Eisteddfods of the Welsh people, in which he was successful in many local, provincial and national contests. In 1926 he published one of his prize essays in an expanded form under the title of "A practical understanding of the American Constitution"; this handbook ran through two editions. While attending to some improvements made at his home he was suddenly taken very sick and died in a few days. Services over his remains were conducted in the church where he was a faithful member, and the interment was made in Washburn Street Cemetery, Scranton, December the third, 1930.

REV. D. GLYN LEWIS

This brother was born in Wales in the year 1895 of worthy and religious parents. He with his parents came to this country when yet young, and was trained in the graded school and followed his studies as an extension student during the first years of his pastorate at Neath, Bradford County, and was ordained June, 1923, and served until 1924 when he moved to Newark Valley, N. Y., to take charge of the Congregational Church there, and is still at this writing ministering acceptably to the congregation. According to reports given us he is a kind brother, pleasant speaker and successful pastor.

REV. JOHN LEWIS, M. A., PH. D.

Dr. Lewis became pastor of the First Congregational Church of Scranton, in March, 1931, and was received member of the Gymanfa in the last session that was held before it became one with the Wyoming Association to form a larger and more influential one. Dr. Lewis came to Scranton from Toronto, Canada, but is originally a native of Wales, having been born not far from Brecontown, Brecknockshire. In his childhood and boyhood days he attended services with his parents at the well known church of Brychgoed. He was educated in preparatory schools prior to his training at the Presbyterian College, Carmarthen, and at the end of his course, he proceeded as the winner of Doctor Williams' Scholarship to Edinburgh and Glasgow, in the latter he graduated an M. A. with distinction in Philosophy. Following this he was awarded the degree of Ph. D. from Owens' College at Manchester University for research work in Comparative Religion. Since then Dr. Lewis has filled important pastorates in the leading cities of England and Wales, such as London, Manchester and Cardiff. Besides attending to the duties of preacher and pastor he has lectured in university towns, while in Cardiff he lectured on Anthropology and Comparative Religion at the University, and in 1927 he delivered the Goldwin Smith lectures at Cornell University. In July, 1930, he had the distinct honor of preaching the conference sermon at the Great Quebec and Ottawa United Church Conference, which was held at Montreal, Canada. Dr. Lewis is a distinguished scholar and author, having published books on the following subjects: "The pathway of God in Hebrew Life;" "The Vital and Social Factors in Religious Belief," and "The Passion for Life."

In the past he has spent his life and gained distinction in the Old World, in Scotland, England and Wales, now we are glad to welcome him to this comparatively New World, to be a resident of a city that was known years ago as the Welsh Athens of America, and to be pastor of a church that has a fine record for men of talent in former days. We consider it an honor and an acquisition to have such a scholar, leader and preacher to dwell in our midst, we predict he will be an important asset to the First Church at Scranton and to our denomination in Pennsylvania and to the Church and the Kingdom of God among all nations in this land of such promiscuous elements. The future with its abundant opportunities are in store for him to make history, and we trust and pray that he may duplicate and improve the service he rendered God and humanity in the past and the laurels he won for himself in his native land.

REV. LOT LAKE

Rev. Lot Lake was born in the parish of Llandybie, South Wales, in the year 1839. He lost his parents when he was comparatively young, which influenced the course of his life during the subsequent years. He enjoyed the privileges of education that were in vogue at that period and joined the Congregational Church at Rhydyfro, Glamorganshire, where he also was invited to commence to preach. For some years he attended schools and colleges at Cwmaman, Bala and Carmarthen. During these years, according to his own testimony, he received considerable kindness and attention at the hands of Rev. John Davies, Cwmaman. "He was to me better than my own father could be, his name will be sacred to memory while I live." He was ordained to the Christian ministry at Ferndale, Glamorganshire, July 30, 1866, where he saw great success and serious opposition. Mr. Lake came to this country from Llangenech, where he had served as pastor for two years. His first charge in America was at Youngstown, Ohio, then came to Mahanoy City, Penna., in 1875, and from the latter he came to the First Congregational Church of Scranton in 1878. The writer and compiler of this history has a boyhood recollection of him at Bethel, Aberdare, but was too young to form any opinion of him at that period, and never had the privilege of intimately knowing him in later years, but had the honor of being his successor at Scranton. We are glad to quote the testimony of one of the ablest layman of the church, that he was a man of strong mental abilities and an impressive influential speaker. He spent the last four years of his life pastor of the Congregational Church at Girard, Ohio, and had planned to spend the winter of 1905 at Knoxville, Tenn., where he had been engaged some years previous. On October 6th he preached his farewell sermon at Girard, and on the following Sunday he died at his home in Knoxville in his sixty-second year. His remains were brought to Scranton and were buried in Washburn Street Cemetery. Mr. Lake was recognized as an able preacher, and contributor of philosophical and instructive articles to the Welsh press of the country. He was a hard, diligent student and a pleasant frank friend. He left a widow and three children to mourn his departure.

REV. REES LLOYD

Rev. Rees Lloyd, the founder of Ebensburg, Cambria Co., was a native of Landore, Pembrokeshire, Wales, and was born on May 1, 1759. He when young united with a Congregational Church at Glandwr, Pembrokeshire, the pastor of which was Rev. John Griffiths. He was elected a deacon, and at the age of 21 he was called and licensed to preach by this church, and for several years was engaged as an assistant pastor to Mr. Griffiths. Then he was invited to preach at a Nonconformist church known as Ebenezer, near Pontypool, Monmouthshire, to assist Rev. Edmund Jones, the pastor, who at this time had grown old and unable to minister to the church without a helper. After being here for a number of years as an assistant he was ordained to take full charge of the church on April 29, 1795, by prayer and the laying of hands by the Revs. Samuel Davies, Miles Edwards, Howell Powell, David Thomas and John Evans. In August of the same year he and his family came to this country, landing at Philadelphia towards the end of October. After tarrying in Philadelphia for almost a year, he moved with his family and others to a wilderness, where Ebensburg is situated at the present time, and after exerting himself from November, 1796, to April, 1797, in overcoming obstacles that fall to the lot of any one that attempts to build a new settlement in such a wild place, he with others incorporated a Congregational church of 24 Welsh people. He drafted out a creed for them, consisting of ten articles of faith harmonizing in substance with the Catechisms of the Calvinistic Methodists; also a church covenant, both of which were unanimously adopted by the church, that called him to be their pastor and preacher. He labored diligently and faithfully among them till October, 1817, with a measure of success, having as his co-pastors Revs. William Tibbott and George Roberts for a portion of the time. Then he received a call from the Congregational Church at Paddy's Run, the majority of which were Welsh, to become their pastor, he accepted and moved once again with his family to a new field of service. The people of the church at Ebensburg and he were cherishing towards each other, the most pleasant feelings when they parted.

Here he continued to minister unto the church until advanced years called him to resign because his strength had to a measure failed him, but was held in great respect and honor among his people and preached unto them occasionally while he was able to do so, and died in peace on the 21st of May, 1839, in ripe old age, having passed his 80th birthday three weeks previous, and was buried at Paddy's Run, Butler County, Ohio. He published a book called "The Richmond Alarm," being the history of a fire that burnt and destroyed a theatre at Richmond, Virginia, Dec. 26, 1811. His production was so well received that it called for another edition which was also sold.

A friend who came with him across the sea, and was a member of his church at Ebensburg for 22 years, and for over ten years his co-pastor, stated that he was distinguished for his piety, and had a very clear, correct, consistent views of the Scriptures. and that according to his ability, he knew of no one more persevering in the extension of God's Kingdom. He was industrious and frugal in his temporal affairs, and liberal his contributions towards all worthy objects and a noble example to follow.

REV. P. LEWIS LLOYD

This brother was born at Frongoch in the Parish of Caio, Carmarthenshire, March 8, 1886, and at an early age he joined the church at his birthplace. In 1906 he came to this country and settled down at Taylor, and became identified with the Congregational Church there, in which he commenced to preach June, 1907. To prepare himself for the ministry he studied four years at Marietta College, Ohio, and one at Princeton Theological Seminary, New Jersey. Mr. Lloyd was called by the church at Spring Brook, and was ordained its pastor August, 1914, when a large number of ministers were present and took part in the services. He served the church for two years at the end of which he moved to Plymouth Church. Binghamton, New York, then a little later he joined the Presbyterian denomination with which he still serves the Master at Margaretsville, New York State.

REV. ELLIS LLOYD

The Rev. Ellis Lloyd, who was pastor of the Moriah Congregational Church, Nanticoke, Pa., and a member of our Gymanfa, was born in Rhosllanerchrugog, Denbighshire, North Wales.

Mr. Lloyd started preaching at a very early age. He received his early education in Wales, and was for a number of years a member of the Wesleyan conference of North Wales.

In the summer of 1926 he was invited to leave his homeland to become the pastor of the Welsh church in Montreal, Canada. For two years he labored very successfully in this city, taking an active part in all movements pertaining to the welfare of his countrymen in this cosmopolitan seaport. While there he was also chaplain of the St. David's Society.

He received and accepted a call to the pastorate of the Moriah Congregational Church, Nanticoke, Pa., during the summer of 1928. His labors in this field were attended with a degree of

Errata

Population of State of Pennsylvania on Page 1 should be 67 Counties; Population, 8,720.017.

The following biographies were unfortunately misplaced and inadvertently overlooked. We hasten to rectify the oversight by printing the Errata. Dr. Lloyd was one of our most welcomed friends when visiting Scranton and the Old Congregational Church, where he commenced to preach and in which the author spent twenty-nine years of his ministry. Dr. W. T. Holmes has served faithfully in the Congregational Ministry. The articles are inserted in the volume as many will be interested in the sketches.—David Jones.

PROF. RHYS LLOYD, M. A., D. D.

Prof. Rhys Lloyd, M. A., D. D., was born in Hirwain (Long Moor), Glamorganshire, South Wales, March 14, 1855. His parents were members of Nebo, the leading Welsh Congregational Church of the place, and Rhys with the other children were brought up in a religious atmosphere. He took particular delight under the direction of his parents and teachers to learn passages of Scripture to recite in public services of the Church, and also to compete in the literary meetings and Eisteddfods of the period. Like the majority of boys of those days, he had to go early to the mines to help in the maintenance of the family.

In the month of May, 1869, the entire family came to this country, first to Taylor, then to Hyde Park, Scranton, where the parents and Rhys united with the Welsh Congregational Church. He was a member of the Church until he left for Marietta Academy in 1879. He continued to cultivate his taste and talents for public life after he came to Scranton; the practice and training in these directions proved a great help to him in later years. Some time after he was married to Miss Sarah Ann Davies, a daughter of Mr. and Mrs. Evan P. Davies prominent members of the Welsh Church, he was offered a scholarship from Marietta, Ohio. This he accepted, and hastened hither, leaving his wife and baby boy in care of her parents. When he reached Marietta he began to work and study, and in three weeks he and his family were together. He finished a seven year course in five and a half years; following this he took a post graduate course in the Chicago Theological Seminary. During his term at the Seminary he was president of his class, and for one year he was in charge of a Mission Church, after which he became the first pastor of California Avenue Congregational Church. While in this charge he continued his Seminary studies, and at the urgent request of his friends in the ministry in Chicago he prepared himself for a professorship, and even before he fully completed his course he was invited to become Professor of New Testament Greek and Interpretation in the Pacific Theological Seminary, Berkeley, California, where he served for eleven years and a half. He left this position because he desired to pursue special studies and prepare the results of his prolonged labors for publication, but his plans were delayed by the demands for his service on the lecture platform. While Dr. Lloyd at present is not officially connected with any institution of learning, he continues his life's work at his home in Chicago, and we trust he will be spared so that his purpose of giving the fruits of his diligent, persistent studies may be carried out, and the public may profit thereby. Dr. Lloyd has been signally honored on several occasions, one out of many being an invitation given him to be present at the inauguration of General Dawes as Vice President of the United States; he was given a seat on the platform as his guest, in token of their friendship while students at Marietta.

After writing the foregoing sketch we must offer our regrets that Prof. Lloyd's plans and our hopes anent his unfinished work did not materialize. Although he in a quiet way pursued his studies at his home with a view to achieving his purpose, he was taken suddenly ill with heart trouble on April 19th, and on the following day breathed his last, leaving to mourn his departure his beloved wife, who helped him in his struggle for education after they were married; one son who holds an important position at Dallas, Texas, and two daughters, all of whom were solicitous of his comfort to the end. He leaves also three sisters, one of whom is the wife of Prof. John T. Watkins, a veteran musician and successful choir leader of Scranton, Pa., well known particularly in Welsh circles, throughout the United States.

The obsequies were conducted at Drake Church, and his remains were interred in Irving Park Cemetery, April 22nd, amid signs of grief by a large number of relatives and friends. Prof. Lloyd had an indomitable courage and perseverance in attempting what he accomplished in spite of many difficulties; from the coal mines he became a linguist, especially in Hebrew and Greek, in virtue of which he held a professor's chair for many years, and lectured on the Chautauqua platform for several seasons. His Alma Mater was Marietta, Ohio, where he graduated in 1884; later, he received his degree of Doctor of

Divinity from the Theological Seminary of Chicago, was ordained pastor of the California Avenue Congregational Church in the same city in 1887, and had the honor of being the first president of the Chicago Christian Endeavor Union. He was interested in many activities of the Welsh people, a member of the Kymric Society, and many others. He gave unto his fellowmen a good, hard day's work, and has well earned his repose.

REV. WILLIAM T. HOLMES, M. A., PH. D.

Was born November 22, 1868, at Brynhyfryd, Swansea, Wales. He was the son of Thomas and Lucy Holmes. He attended Siloam Congregational Church, Pentre Estyll, Swansea, and became a member of that church in 1881 under the ministry of Rev. W. Jenkins. He attended public school, worked in the mines, and was prevailed upon to preach by the officers of the church; his first sermon was preached in Pentre Estyll in 1885.

He entered preparatory school, as Gwynfryn Academy; Normal College, Swansea. Emigrated to America October, 1893, and resided in Taylor, Pa. He was received into membership of the Eastern Pa. Gymanfa May 25, 1895.

Continuing in his studies he took up several University Extension Courses; Atlanta Theological Seminary (1905-1908); Neff College of Oratory, Philadelphia, Pa.; Washington University, Washington, D. C., with the degree of S. T. D. (1909); Oskaloosa College, Iowa, with the degree of M. A., and Ph. D. (1915-1919); School of Psychology, Jacksonville, Fla., with degree of Pr. P. His pastorates, Plainfield Center, N. Y., where he was ordained, then Parsons, Pa.; Farmersville and Fairview, N. Y.; Grand Island, N. Y.; Fountain Springs, Pa.; Olyphant, Pa. At this writing he supplies Akron Church, Ohio.

This brother broken down in health was obliged to retire. He is sincere, faithful, frank and worthy of his calling. He is at present the Registrar of the Eastern Ohio Association of Welsh Congregational Churches.

success. He was admitted into membership of the North Eastern Pennsylvania Association of Congregational Churches at the Spring meeting of 1929.

In June, 1931, Mr. Lloyd received and accepted a call to the pastorate of the Congregational Church at New York Mills, N. Y., to succeed the late Rev. Richard Hughes, D. D., and commenced his ministry August 9, 1931.

REV. E. J. MORRIS, D. D.

Rev. E. J. Morris, D. D., pastor of the Puritan English Congregational Church of Wilkes-Barre, is the oldest minister in active service among the Welsh and English churches of Pennsylvania, and has held only three pastorates in sixty-one years. He is the son of Rev. Joseph Morris and his wife, who was a Congregational minister, and was ordained at Salem, Portmadog, Carnarvonshire, Wales, year 1834, and subsequently was pastor of the churches at Bwlchtocyn and Abersoch in Nefyn, Hebron and other charges all in the same county, and continued to preach here and there occasionally to the end of his days. Ebenezer, the son, the subject of our sketch was born October 21 1845, at Mynytho, Carnarvonshire, received the best educational advantages of the neighborhood, and became a member of the Congregational Church at Peniel, Ceidio, October 2, 1860, in this church he also commenced to preach. For some years he had his preliminary and preparatory training under the direction of Rev. J. Hughes, incumbent of the parish of Ceidio, and was admitted to New College, London University, in September, 1865, where he continued his studies until June, 1870.

Towards the end of that year he came to America and began to preach at Bradford, Penna., on Christmas day of the same year. In April, 1871, he received a call to become their pastor, and was fully ordained to the work of the ministry the following June. In 1874, in addition to his Welsh church, he took charge of an English church at Pottersville, which was near the Welsh settlement, and continued to minister to the two churches until he resigned to become pastor of the Welsh Congregational Church at Eleventh Street, New York City. He remained faithful to his charge in the big city until he came to his present pastorate in 1888. No one has ever been more faithful to his church as pastor and preacher than Mr. Morris, though he at all times has been ready to respond to the call of his denomination in Welsh and English churches and the public services of the Associations. He is a favorite in and outside of his particular church affiliations and is willing to serve any religious organization. He has been a teacher of a Bible Class in the city of Wilkes-Barre on a certain day of the week for many years into which all people are welcomed to attend.

Several years ago one of the leading colleges of our State conferred upon him the honorary degree of Doctor of Divinity, and all who know him, his ability and his labors felt that he was particularly worthy of the honor. Dr. Morris has published two volumes, one some years ago under the title of "Theology of the Prayer Meeting;" another recently under the caption of "Sermons to My Friends." He has been all his life a diligent student, a voluminous reader, an easy, pleasing and entertaining speaker in pulpit and on the platform. The great majority of his comrades and fellow workers have fallen by the way, while he, though several years past his fourscore, is able to lead the host and carry the torch, and minister to his flock with remarkable efficiency.

May this worthy prophet be spared to us for years to come. He is a wonder unto many, and would be a greater wonder if his eyes like that of Moses were to continue to be clear and strong as his years are multiplied. May the twilight be pleasant and happy unto him is our wish and prayer.

He continued to preach and minister to the church at Wilkes-Barre up to the last Sabbath of April, 1933, when he deemed it wise to relinquish his charge in his 88th year, after being in the ministry for sixty-two years; forty-four of which he spent at Puritan Church.

REV. J. W. MORRIS

Rev. J. W. Morris commenced his life at Trelech, Carmarthenshire, South Wales, and at Rehoboth, Five Roads, Llanelly, in the same county he began to preach. He was educated at the Normal College, Swansea, Glamorganshire, and was inducted to the sacred office of the ministry at Llanharan, Glamorganshire, in 1868. In 1872 he went to take charge of the church at Seven Road, Canton, Cardiff, then came to Plymouth, Luzerne County, in 1881. He became interested in the proceedings of the Gymanfa at once, and was secretary for several years. In 1892 he went back to Wales and took the oversight of the church at Glynneath, Glamorganshire. His health became frail for the last ten years of his life, but his people were very kind and sympathetic during his long illness, and when he finally gave up his charge they presented him and his family with precious and useful gifts. He died February

16, 1911. He was of a retired disposition and loved his books and study. He had pronounced convictions and would express them without fear, and was honored by all who knew him as one possessing a guileless character. His ripe experience and Godly trust made it a great privilege to be in his company in his latter days.

REV. MORGAN D. MORGANS, AUDENRIED

Mr. Morgan was born at Cwmllini, in the parish of Cemmaes, Montgomeryshire, North Wales, June 2, 1806; and was a brother of Rev. H. Morgans, Sammak, who was pastor in the same county for many years, and well known to the Welsh people of that period. The subject of this sketch joined the church at Dinas Mawddwy in 1818; later he moved to live for some time at Brynmawr, South Wales, and in 1826 he commenced to preach at Rehoboth, the leading Congregational church in the town, and was ordained at Dudley Port, Staffordshire, England, in 1849; he stayed there for eight years when he sailed for America, landing here September the fifth, 1857. He was at Rome, New York, for three months, moved to New York Mills for one year, thence to Berlin, Wisconsin, and in two years came to Pennsylvania, was at Tamaqua for a short while. Thence to Pottsville for four years, later he moved to Beaver Meadows and Audenried in 1865, but his stay was short, for on the 20th of March, 1866, he died and was buried at Beaver Meadows; Rev. E. R. Lewis, Pottsville, later of Hyde Park, Scranton, having charge of the obsequies. He was a practical preacher and exhorter, speaking with great energy. While in England he had formed an acquaintance with some of the leading English ministers.

REV. J. GLANNANT MORGAN, PH. D.

This brother was born in Swansea, Glamorganshire, South Wales. We presume that he had the ordinary advantages of the youth of his time, that were within reach of his home in one of the largest towns in the principality of Wales. Mr. Morgan commenced to preach at Siloa, Aberdare, Glamorganshire. In preparatory training he attended the Old College Grammar School in Carmarthen, Wales, and New College, Edinburg, Scotland. He was ordained at Miskin, a suburb of Mountain Ash. Glamorganshire. He came to America and was pastor of the Congregational Church in Maquoketa, Iowa, for nine years, then came to Tabernacle, Scranton, in response to a call given him Sunday evening, August 28, 1921. His reception was held July 17, 1922, and served the church for almost five years. From Tabernacle he went to Jones Road Congregational Church, Cleveland, Ohio, the beginning of June, 1927. At the last Welsh Gymanfa of Eastern Ohio Dr. Morgan was elected Moderator for the coming year.

REV. OWEN LLOYD MORRIS

Rev. Owen Lloyd Morris was born at Llanglydwen Mill, Hebron, South Wales. His parents were William and Margaret Morris; on both sides he comes from an intellectual and religious aristocracy. His father was for over 50 years a deacon and leader of the singing at Hebron, and his mother's father was a deacon before him. The goodly succession continues in his one living brother to this day.

He received his early education in the Board School of the district, his college preparatory at the Old College School, Carmarthen, his undergraduate work at Cardiff University College, and his seminary training at Brecon Memorial College from which he graduated in June, 1894. He was called to a very important church at West Bromwich, Birmingham, England. He began his ministry September, 1894, and was ordained to the office of minister in October, 1894, the late Dr. Berry of Wolverhampton delivering the charge; Rev. T. Tegfryn Phillips preaching the sermon; the late Dr. David Rowlands of Brecon, propounding the constitutional questions, and Dr. Hartley offering the ordination prayer.

A ministry begun with much hope and promise proved happy and effective. It lasted for twelve and half years, and a monument of its effectiveness is the fine Sunday School building erected during Dr. Morris' incumbency. On August 3, 1895, he was united in marriage to Gwendolen, eldest daughter of Rev. and Mrs. T. C. Edwards (Cynonfardd), Kingston, Pa., a union which proved one of unclouded happiness, until he was deprived July 4, 1930, of the love upon which he had leaned, in the passing hence of Mrs. Morris at the age of 57.

In the fall of 1906, due to a protracted illness of Dr. Edwards, the church at Edwardsville invited Dr. Morris to be the associate pastor. After some hesitancy in leaving his own country, the call was accepted, and the family came to America in April, 1907, and two days after his arrival he was installed Dr. Edwards' associate. This ministry proved to be very happy and fruitful in results.

In 1910, a call to the pastorate of the First Congregational Church at Lima, Ohio, was accepted, and in 1912 Dr. Morris undertook the pastorate of the Congregational Church at Ypsilanti, Mich., and in 1918 that of Webster Groves, Mo. Since the Spring of 1920 Dr. Morris has been Vice-President of Coe College, Cedar Rapids, Iowa, and also at the present time he is a Professor of the Bible Department. During the period of his education Dr. Morris won a tuition scholarship at Cardiff, and at the close of his seminary course won the "David Rees" Scholarship of twenty pounds, tenable for two years. He also won several special prizes, and took first place in the University in Greek, and second in Latin and English in two successive years. At times he has made successful excursions into the competitive field of the Eisteddfod, winning prizes for poetry at Edwardsville, Pa.; Niles and Columbus, Ohio; Racine, Wis., and a chair at Pittsburg, Penna., and sharing the prize with Efrog, both being awarded crowns at the International Eisteddfod at Pittsburg; he also has been called to act as judge in literary and poetic contests in many of our leading Eisteddfods. Dr. Morris attributes any success he may have had in life to two facts: He has been fortunate in his friendships and was specially blessed of God in his wife, who was a constant source of inspiration to him, and a sympathetic fellow worker in the Master's vineyard. If he had to name one influence that has made him what he is, he would unhesitatingly say that it was his now sainted wife. A purer spirit never shared this tabernacle of our humanity. The other factor which he considers as formative in his life is the fact that he all his life loved the studious ways—that he has found the spaciousness that comes from intimacy with great books. He also loves preaching and loves people, especially young people. The students of Coe College in dedicating their annual for 1931 to him, state "that his friendship and loving personality are influences that are strongly felt on the campus." It is this kind of tribute that he would want said of him when the day at last closes. Coe College bestowed upon him the Degree of Doctor of Divinity in June, 1921. Ten years later our eminent compatriot Daniel Protheroe received from the same institution the degree of Doctor of Music, and it fell to Dr. Morris to present this eminent Welshman to the president to be invested with the insignia of honor. Thus far the course of Dr. Morris' life has been progressive and successful. He is a diligent hard worker, a fine student not only in his college days but all through life. He has developed in many directions and avenues that hardly appealed to him before he crossed the Atlantic to make his home in this land of opportunities. Dr. Morris has moved several times since he came to be co-pastor to his father-in-law, Dr. T. C. Edwards, at the Welsh church at Edwardsville, but his movements have invariably been on the upward way. His labors have been appreciated in churches and along educational lines, and his efforts have been rewarded by one promotion after another. May he have yet many years to serve humanity, the church and kingdom of God and gain laurels for himself.

REV. B. G. NEWTON

Rev. B. G. Newton was pastor of several churches in our State; such as Plymouth, Slatington, Pittsburg and Farrell, as well as other churches outside the State and Gymanfa. We have not been able to glean much of his early history, but we are told he was born at Gwernymynydd, near Mold, Flintshire, North Wales, and was one of several brothers who commenced to preach in the Wesleyan church in Wales. His brothers are held in high esteem in England and Wales as powerful and able preachers of the Gospel and prosperous and efficient pastors. He was a fine pulpit orator when he came to Waterville, N. Y., from his native country and settled there for a while, but finally came to the Wyoming Valley and preached for the church at Plymouth, which was vacant at the time; the result of which was a call, he came, and was installed in 1893. From Plymouth he went to Washington, D. C., to attend a school of elocution, then served important charges before he came to Fairhaven, Vermont, where he died, and was buried.

REV. OWEN OWENS

Rev. Owen Owens was a native of Lleyn, Carnarvonshire, North Wales, but resided for some time at Mountain Top, Anglesey. While here he was invited to become the pastor of the churches at Llanwrtyd and Abergwesyn, Brecknockshire, and was ordained on December 21, 1842. Early in the year 1848 he moved to Brynmenyn, Glamorganshire, to take charge of the Congregational Church, and continued to minister unto them till September, 1865, when he came to the States. In the Eighties he was pastor of the Congregational Church of South Side, Pittsburg, and several others, but as Rev. Owen Owens, Picatonica, he was most generally known in our country. He was a strong man physically and mentally, a popular preacher winning the attention of his auditors by his lively spirited messages. He was instrumental in bringing many to the Savior during his long active life which was closed when near fourscore years old.

REV. DAVID PARRY (*Dewi Moelwyn*)

Rev. David Parry (Dewi Moelwyn) the first minister that gave his entire time and service to our church at Providence, Scranton, known now as the "Dr. Jones Memorial," was born at Ffestiniog, Merionethshire, North Wales, in the year 1835. He was given the educational privileges within the reach of his home until he was fourteen years of age, then was hired out to do some work for the farmers of the district. While employed thus he suffered an attack of rheumatic fever, which left him asthmatic all the days of his life, and was subject to this trouble more or less at all times. He must have been born a poet, in so much that his playmates would call him "Dewi bach y bardd" (little David the bard). He wrote a poem on "The Sailor" for competition in the National Eisteddfod of Portmadoc in 1852 when 15 years of age, and came out second or third best in the contest. When 17 years he was winner in the National at Ffestiniog in the year 1854 when he was awarded the prize for the best poem on "The Press," and also a prize for six stanzas to Mrs. Oakley, a lady of wealth and of very charitable disposition in the neighborhood. He was apprenticed to learn the trade of a cabinet maker with an uncle of his in his home town when 18 years of age. About this time David Parry joined the church over which Rev. Richard Parry (Gwalchmai) was pastor, who was a renowned poet of that period in Wales.

Mr. Parry commenced to preach in 1857 in the Congregational Church at Carnarvon, known as Penydref, over which Rev. David Roberts (Dewi Ogwen), another poet of distinction, later, better known to the Welsh people as David Roberts, Wrexham. Soon after he commenced to preach he went back home to Ffestiniog and followed his trade, preaching occasionally for about three years. He received some training under the tuition of Rev. D. Ll. Jones, Saron, Ffestiniog, to prepare him for his entrance examination at Bala College, which he entered March, 1861. He remained at college for three years when he received a call to become the pastor of Adulam, Tredegar, Monmouthshire, South Wales, and was ordained Christmas day of 1863. His health was poorly at all times, which led him to seek a change of climate and came to America. He landed in New York, and after spending some time there an invitation was sent him to visit the Providence Church in Scranton, in due time he did, which resulted in him becoming the pastor. He was instrumental in adding to the membership of the church; his services as preacher, pastor, and literary genius were appreciated in the whole city. He served as editor of poetry in the columns of the Welsh weekly known as "The American Banner," published in Scranton for two years, also acted as critic and judge in the competitive meetings of the county.

He married Miss Kate Williams of Bradford, Penna., but the union was of a short duration, he was taken sick of typhoid fever and died suddenly and unexpectedly September 8, 1870. He was buried close to the Welsh church at Bradford, a large concourse of people followed his remains to their last resting place. The church mourned his loss and showed great respect and sympathy to his widow, defrayed all the funeral expenses and gave her a liberal donation. May his body rest in peace and his memory be fragrant for many generations.

REV. PHILLIP PEREGRINE

This brother was a native of Breconshire, South Wales, and born there on February 25, 1828. He came to this country in 1844, he identified himself with the Congregational Church at Five Points, Schuylkill County, in 1847. He spent several years in Danville, where he served in the deaconate of the church in charge of Rev. J. B. Cook, and later commenced to preach at Ashland in 1858, was ordained at Coal Mount on Broad Top March, 1861, and served them for ten months, thence to Beaver Meadows, and later went to Blossburg. The closing days of this brother are unknown to us.

REV. RICHARD POWELL, D. D.

Rev. Richard Powell, D. D., was the oldest son of David and Catherine Powell. They had the honor of rearing on their hearth four sons who became ministers of the Gospel, and held important pastorates in Wales, and also a nephew who grew up to be a minister, and is at present in the ministry in Australia. Two of the sons have finished their earthly course, and the younger one is a retired minister living at Cardiff, Wales.

Richard is the oldest born at Dowlais, Wales, July 12, 1849. He became a church member when 16 years old at Ebenezer, Trecynon, Aberdare, the Rev. William Edwards being the pastor. He left home for America when twenty years old and came to Scranton, and began to preach in 1870 at the First Congregational Church. He returned to Wales in 1871 and entered Bala College, North Wales, March, 1872. Completing his course he was ordained at Newtown, Montgomeryshire, North Wales, May 6, 1876. After serving his first charge for 11 years and 3 months he came again to America and entered Yale Seminary in 1888, where he studied for a part of two years, after which he took charge of the Welsh Congregational Church at Coaldale, Penna. Leaving this church he went consecutively to Newark, Ohio; Ellwood, Indiana, where he together with the church built a spacious new church building, and did his part to pay for it while he tarried with them for five years and three months. Then he came back east to take charge of Olyphant Church in Lackawanna County, where he served for five years.

In 1912 he moved to Nebo, Old Forge, in the same county and labored with them for 18 years, resigning the last Sunday in July, 1930, a little over two weeks after passing his eighty-first birthday, and after serving in the regular ministry for fully fifty-four years. He and his wife are living in their own home in Scranton enjoying the rest they have truly earned, but we doubt whether our brother is as happy as he was when visiting his parish and looking forward from Sunday to Sunday to his pulpit to deliver messages to his people. We presume that a man of his temperament, though past his four score years, finds it hard to fold his hands doing nothing, because doing nothing is a harder task than doing something to a man who has been accustomed to be busy in so many directions for so many years. We maintain that he ought to be singularly contented having had the privilege of serving his generation for such a long unbroken period.

About two years before he resigned, the church had the misfortune of having their edifice burned to the ground, but instead of becoming discouraged as we would expect a man of his age to do, he buckled up and led them to victory in arranging plans and soliciting funds, until they had within a year a much neater, handsomer and more convenient house of worship than they ever had before, and the greatest amount of credit was due his efforts.

May he fully enjoy the twilight till the ferryman comes.

REV. LLEWELYN R. POWELL

Rev. Llewelyn R. Powell was pastor of the church at Ebensburg from November, 1847, to April, 1864, active in the meetings of the Gymanfa and scribe more than once; though better known among the Congregationalists of the United States as Llewelyn Powell of Alliance. He was born December 27, 1804, in an ordinary hamlet called Ynysygelynen in the neighborhood of Onllwyn, Glamorganshire, South Wales.

He had a distinguished mother, on account of her religious zeal and loyalty to all the ordinances of the church. She was known to travel three miles Sabbath and week nights through all kinds of weather over a lonely bleak mountainous path from her home to attend services at Ty'nycoed. She had three sons, two of whom became ministers of the Gospel, who came to America to render valuable service to the church and Kingdom of God. One of them came here before he commenced to preach and united with the Calvinistic Methodists, and became a well-known minister among them for many years, but Llewelyn continued to be a Congregationalist, and of the two was the most popular probably on account of being better educated than his brother Howell.

Llewelyn went first to a school kept by Rev. James Williams at Ty'nycoed. He was so tardy at grasping his lessons at the beginning, that the teacher had to use extraordinary means to arrest his attention and open his mind. But when he became fully aroused to his task, he made rapid progress, and it was said of him that he knew fourteen languages before he left college, this is probably a little exaggeration, but the story tends to point that he made great strides in the field of learning though a little slow at the start. Besides the training he received when young in the neighborhood of his home at Ty'n-y-coed, he was at Neuadd-lwyd Academy, near Aberaeron, for four years and a half, and at Newtown, Montgomeryshire, for four years. In 1832 he came to America and went to live to Scotville, New York State, and was ordained a Presbyterian minister in January, 1836, but previous to his ordination he preached for four months to the Welsh Congregational Church at New York City in 1835. After his ordination he went back to Wales and became pastor at Hanover, Monmouthshire, where he also kept a grammar school for nine years, that became a noted training center for preachers; then he returned to America in 1847 and became the pastor of Ebensburg. In this field he labored faithfully and diligently as preacher and pastor for sixteen years and a half, he was acknowledged an excellent scholar, sincere and fervent in all his ministrations, deep and powerful his public utterances. After this lengthy pastorate in the city he gave up this charge, but continued to minister to the churches at North and South Ebensburg for several years longer, while still residing in the town. When he left the neighborhood he went to Alliance, Ohio, and took charge of the Congregational Church for some years.

He passed peacefully away on February 5, 1883, in the eightieth year of his age, his remains were buried at Alliance, but were later removed to Knoxville, Tennessee, and laid by the side of his good, faithful wife, who was a sister of Sir Hugh Owen, London, England.

He was a great believer in prayer throughout his whole career. Some years before he passed on to his reward he wrote to the pastor of the church of his childhood and boyhood days to enquire about the religious condition of the vicinity, and in doing so he related some of his experiences soon after he joined the church. He said that he always believed in prayer since he was a child. One day his mother went from home, and left him in charge but before she came back, play got the best of him, so he locked the door and went with his comrades to have some fun, but unfortunately while playing he lost the key before his mother returned. He went back to the places he had been, but could not find a trace of the lost key, at last he fell on his knees close to a pond of water and prayed for some clue of the lost article, when he got up he saw by the light of the moon the key shining brightly at the bottom of the pond. Another time he went to prayer service at Ty'nycoed on a very dark night, and in returning he lost his way. Finally he went on his knees and prayed that he should be led somehow to find his way home, and no sooner than he arose, he saw a light that guided him to the road that led him home. In corroboration of these statesments an old lady in the neighborhood, years after he had left, related that on his way to school one morning while passing her home he deranged, out of mischief, the water spout that was nearby. She watched him coming back, and asked him a reason for his conduct, he never attempted to deny the act, but answered, "Auntie, I have no reason to give, no explanation to offer, but that I was too far from the 'throne' at the time." This may account for many unworthy acts of men and boys in all countries and ages. This man of God, no doubt, conquered all his tendencies to evil by being close to the "throne" and became a great power for good, and a great favorite among his acquaintances.

REV. EDMUND PROBERT

Rev. Edmund Probert was born at Llanelly, Brecknockshire, Wales, November 7, 1835. He and his family came to America in April, 1880, and resided at Providence, Scranton, attended services and were members of the Welsh Congregational Church on West Market Street. Mr. Probert commenced to preach in Wales, when he was about twenty years of age, and continued to serve the churches in his native country as a local preacher, while working in the mines, and continued to do so after he came to this country. On December 6, 1880, he moved to Olyphant, having been called to take charge of the church there, and was ordained early in January, 1881, and served the church in a very creditable manner though working in the mines until the day of his death, which occurred January 9, 1890, and was buried on the 13th in Union Cemetery, Blakely. We never knew this dear brother in the flesh, though we were privileged to know his brother, Rev. Lewis Probert, D. D., who was a strong, profound preacher and teacher of the word of God, and became the President of Bala-Bangor Congregational College, and held the important position till the day of his death. Edmund Probert was of the same stock, and it speaks well of his ability that he was invited to become the pastor of the church at Olyphant within a year after his arrival in this valley. It meant grit, talent and perseverance to work in the coal mines during the week, and serve acceptably his people in the pulpit on Sunday, besides this he was honored in being Moderator of the Association of Congregational Churches of North Eastern Pennsylvania for a term.

REV. J. M. PRITCHARD

Rev. J. M. Pritchard was born at Deiniolen, Carnarvonshire, North Wales, October 31, 1879. He joined the Congregational Church at Maesydref, Arfon, in 1902, and in 1906 commenced to preach in the same church. He had the advantages of the day schools of the district when young, and the popular preparatory grammar schools of Menai Bridge and Clynnog, Wales, when older, and was for a period in Marietta College, Ohio. On September 23, 1911, he was ordained at Nelson, New York, and served very acceptably for three years, when he was called to the First Congregational Church, Wilkes-Barre, in which he spent seven years. Then he returned to take charge of a group of Federated churches at Nelson, N. Y., where he was ordained, and served this one and another Welsh Presbyterian church in the same neighborhood. After four years service here, he went to his native land on a visit and soon after his return, he was invited to the Miner Congregational Church, Miners Mills, but his love for New York State, and an agricultural district, and to be near to his wife's home, so as to be of service to her father in a protracted illness, led him to accept a call received from a purely English Presbyterian Church at Litchfield, N. Y., and there he is at this writing, and has been for the past three years. He is a good, quiet unassuming friend, a faithful pastor and a pleasing pulpiteer. He has the marks of an earnest student, fond of reading, and in love with the muse. He delights to sing and is quite successful in poetical contests in the Eisteddfodau in this country and his native land. His favorite style in which he excels is the lyric. He has a small volume of short poems published years ago, and still amuses himself and a host of friends in sending his productions to the Welsh National paper now and again, but we are of opinion that he never neglects his duties as pastor and preacher in wooing the muse.

REV. THOMAS PUGH

This brother's name is often found in the annals of our Gymanfa; he lived and labored in so many places that we hesitate as to the proper place to be attached to him. However, we found that he was born at Pontmorlais, Merthyr Tydfil, South Wales, on December 9, 1813, but was reared in Aberdare, across the mountain from his birthplace. He became member of Ebenezer Congregational Church when Rev. Joseph Harrison was its pastor, he was encouraged to commence to preach in 1831 and was ordained at Salem, Aberdare. He emigrated to this country in 1842, and in the earlier years he lived at Wilkes-Barre and Scranton, and became interested in the Welsh churches organized at both cities; he sought a place to build a church at Wilkes-Barre, and was commended and encouraged by the Gymanfa for his efforts, but the people who were interested in the project were scattered when the iron mill—built somewhere in South Wilkes-Barre—called then Rolling Mill Hill, was moved to Danville, Montour County. He had charge of a church at Pittsburg from 1844 to 1851, when he moved to Ironton, Ohio, from the latter place he went back to Wales where he stayed for four years, then returned to America, and was called to be pastor of the church at Ashton, known in these days as Lansford, and from the latter place he went in 1866 to Missouri, but we know not where he ended his earthly career.

REV. DANIEL REES

This brother was brought up, if not born at Gurnos, Ystalyfera, Glamorganshire, South Wales. He joined the Congregational church at Cwmllynfell in the same county in 1837 or 1838. He preached his first sermon in a farm house called Dolgam, situated at the foot of the Black Mountain, where

David Williams lived, who was a great friend and patron to all the youth of the neighborhood, particularly if they shewed interest in church activities. His text was "Remember Thy Creator in the days of thy youth." Mr. Rees was when a young man a great reader, and wrote prose and poetry to the "Evangel" and the "Diwygiwr" (Reformer) for years before he came to America, and also preached in the churches of the district on Sundays, while working in the mines during the week. He came to Carbondale in 1852 where some relatives and friends preceded him, and after a stay of about twelve months preaching occasionally in the valley, he was invited to Beaver Meadows to become their pastor to succeed Rev. Daniel Daniels, when he and his family moved there, and was ordained June 18, 1853. The officiating ministers were: R. R. Williams Minersville; Daniel Daniels, Dundaff, and Lewis Williams, Carbondale. He followed his work in the mines during the week and preached for his church on the Sabbath, also, as he was called in French Town, Germantown, Bucks Mountain, Nesquehoning, and while supplying a Sunday at the Old mines, known as Summit Hill, he was taken sick while in the pulpit, that terminated in his death in three weeks. He breathed his last April 8, 1854, and was buried at Beaver Meadows, leaving a wife and seven children to mourn his loss.

REV. GEORGE WERN RICHARDS

Rev. George Wern Richards was born at Cwmbwrla, Swansea, Glamorganshire, South Wales, in April, 1885. His middle name was given him after his uncle, William Wern Williams, a prominent member and official of the Congregational Church at Landore, Swansea. He attended the church where his parents worshipped, that of Cwmbwrla, and when of age he joined the church as a communicant and later commenced to preach in the same church. When young he enjoyed the educational privileges of the youth of that district, and may be better than the average. To prepare himself for the ministry he went to Gwynfryn Academy, Amanford, which was conducted by Rev. Watkin Williams (Watcyn Wyn), one of the leading poets and patrons of the Eisteddfod in his days, from this academy he went to the University at Cardiff, South Wales. In 1913 he came to America, and later was called and ordained in the Congregational Church at New Castle, Penna. After being happy and popular for a season in New Castle he came to Scranton to take charge of the Puritan English Congregational Church.

While here he became acquainted with a young woman, whom he made later his wife. His father-in-law was the owner of a large department store in that section of the city, and the son-in-law left the pulpit for a season to share the duties of an overseer over a branch of the business, this went well for a short period, until he developed a desire to return to the ministry. While sharing the duties of the store during week days he was supplying a church on Sunday in the neighborhood that had no pastor, but this divided service did not seem to satisfy his craving for the work he had planned to do in former years, and for which he was set apart to do; that we find him called to be an assistant pastor of the leading Congregational Church at Washington, D. C. From the capital city of our country, he went in response to an invitation to take charge of an English Congregational Church at Haworth, New Jersey. He seemed to fit well in this charge, until suddenly a great calamity befell him when returning home in his automobile, he was struck by a train on a dangerous railroad crossing, that shattered his program, plans, and his life was sacrificed. This took place a few days before Christmas in 1926, his remains were brought to Scranton the home of the young widow and his only child, to be buried in Dunmore Cemetery.

REV. W. J. RICHARDS, D. D.

Rev. W. J. Richards, D. D., commenced his earthly career at Penheolgerrig, a suburb of Merthyr Tydfil, South Wales, on January 12th, 1843, he was reared, joined the church and commenced to preach in his native town. His earlier educational advantages were brief and meager, having to enter the mines at the age of eleven years. After a period of preparatory training he entered Bala College, North Wales, where he graduated in 1867. His first pastorate was Abererch and Chwilog, near Pwllheli, Carnarvonshire, he was ordained in 1867 and served them for almost three years. In the early part of 1870 he accepted a call from Penywern Congregational Church, Dowlais, Glamorganshire, where he faithfully shepherded the flock for twenty-five years, when he emigrated to this country and settled in Waterville, Oneida County, N. Y., in 1895. Thence in 1897 he moved to Wilkes-Barre, Penna., and took charge of the First Congregational Church of Hillside, together with the 2nd Congregational Church on Parish Street; his services divided equally between the two churches, this was continued for a number of years, until he was obliged on account of failing health to give up the duties pertaining to the second church in 1903, to assume charge of the first, which he diligently ministered unto until the day of his death which occurred September 28, 1906, when almost 64 years old, having served in the vineyard of the Lord for nearly forty years. His body rests in Oaklawn Cemetery, Wilkes-Barre. He was honored in receiving the degree of D. D. from some college in Ohio. Dr. Richards did a good day's work in his native and this his adopted country. His widow was called home some years later, the only son Osborn living in Scranton.

REV. GEORGE ROBERTS

Rev. George Roberts was born in the neighborhood of Llanbrynmair, Montgomeryshire, Wales, February 11, 1769. He was a brother of the venerable and saintly Rev. John Roberts of Llanbrynmair. He emigrated to America in 1795, coming over in the same ship with Rev. Rees Lloyd, first pastor of Ebensburg Congregational Church. In the year 1805 he was called to preach on probation and in June, 1808, he was ordained as a minister of the Gospel by Rev. Rees Lloyd, then was called by the church to be a co-worker with him in the ministry. After Mr. Lloyd's departure to Ohio, Mr. Roberts was called to be pastor of the church at Ebensburg, having as co-pastors William Tibbott and later Morris Jones. Writing of the church, Mr. Roberts says: "In August, 1826, it pleased the Lord to make a little stir among the dry bones, and in a few months about twenty new members were received as the fruits of this awakening. We enjoyed at that time some sweet and precious seasons. Since 1822 the church has progressed with a good degree of harmony, and contains at present about two hundred full members, and all living within four or five miles of our house of worship. Our meetings and Sabbath school are regularly attended. We have now a convenient house of worship, costing the sum of $1,400.00. The money was nearly all collected among ourselves with but little difficulty, and the building was paid for promptly according to agreement.' The co-pastorate seems to have worked smoothly at Ebensburg. From a note in George Roberts' diary we infer that the co-pastors shared their matrimonial and funeral fees with each other. He says, "today as I returned home from Johnstown I married — and —. Received two dollars, gave one-half to Rev. William Tibbott." The influence of George Roberts' personality and character has been widespread in the community. Like his brother, and his renowned nephews, S. R. and J. R. of Wales, he was a lover, defender and expounder of the principles of liberty.

REV. JOHN ROBERTS

This brother hailed from Clydach, Swansea, Glamorganshire, where he was born and brought up in a religious atmosphere. He with his parents attended the Congregational Church at Hebron, the pastor being Rev. Esau Owen. He enjoyed the training given children of the neighborhood in his time, though at a tender age he went to work in the mines and the tin plate works of the district. He joined the church at Hebron when young, and later commenced to preach in the same church, being asked and encouraged to do so by the people and pastor. When he decided he would, he went to a preparatory school at Alltwen, then went to the Gwynfryn Academy at Ammanford. He was received into the Presbyterian College of Carmarthen, where he completed a four year course. In 1906 he came to America and landed at the home of Rev. J. Vinson Stephens, Pittston. In a few days after his arrival, it so happened that the ministerium of the valley had their monthly gathering at the home which was the meeting place of the brethren for some years, because of its location in the center of the district. Here and then the ministers and he became acquainted, and at this session the brethren were given the privilege of recommending him to the Congregational Church at Red Oak, Iowa, in answer to a request sent to send them a minister. This young man was endorsed by the fellowship, and was soon on his way West and was ordained as pastor of the church in February of 1907. The brethren have had no cause to regret the kind act they did for the church and the young man newly landed from Wales, he has done well ever since, steadily increasing physically and mentally, and has proved himself a workman, whom no one need be ashamed of. He has developed to be a diligent student, a wide reader and an eloquent preacher in the English and Welsh languages. Though ordained in a comparative weak church at Red Oak he has been privileged to minister to some of the leading Welsh churches of our denomination in several states, to wit, Williamsburg, Iowa; Newburg, Cleveland, Gomer, both in Ohio; New York City, and is at present at the Dr. Jones Memorial Church, Scranton, doing well, strong, healthy and active.

REV. H. P. ROBERTS

Rev. H. P. Roberts, Wilkes-Barre, was born at Abererch. Carnarvonshire, June, 1857. He came to America about the year 1881. He commenced to preach at Eleventh Street Congregational Church, New York City. He had his training at

Marietta College, Ohio, and was ordained at Shawnee, O., in 1889, and ministered also to the churches at Girard, Ohio, and Old Man's Creek, Iowa, then returned to Shawnee in 1901. In 1904 he was called to take charge of the 2nd Congregational Church at Wilkes-Barre, where he labored faithfully to the end of his days. He died October 7, 1905, leaving a large family of children in charge of his widow to mourn after him, together with a large host of admirers. He was buried at Nelson, New York, being the home of his beloved wife. Mr. Roberts was known to be a good man, having strong convictions, faithful and truly energetic to do his duties as a pastor and was an acceptable preacher.

REV. PETER ROBERTS, PH. D.

Dr. Roberts was born at Dowlais, Glamorganshire, Wales, on the 29th of July, 1859. He attended with his parents the Bryn Seion Congregational Church of Dowlais, and joined it as a member in 1872, and in it commenced to preach in 1877. He like other boys attended the schools of the town, but to prepare himself for college he went to Llangadog Academy, and was there during 1877-79. In 1879 he was successful in entering Brecon Memorial College and graduated in 1883. Then he came to America to have his university training at Yale Theological Seminary, he remained there for three years, 1883-1886.

Mr. Roberts was ordained in November, 1886, as the second pastor of the Plymouth Congregational Church, Scranton, Penna. In 1890 he took charge of Olyphant Congregational Church; under his ministry the church grew to be strong, healthy, and a lively one. He had a successful pastorate here for seven or eight years. The church enjoyed its most prosperous period while Mr. Roberts served. He resigned his charge to take a postgraduate course in Yale University during 1898 to 1901. He took as his thesis for his degree, "The Anthracite Coal Industry," published in 1901 by MacMillan Co., and the same publishers in 1906 published a twin volume written by Dr. Roberts on the "Anthracite Coal Communities." In 1901 he took charge of the Congregational Church at Mahanoy City, Penna. In 1907 he left the active ministry and took charge of the Immigration Work of International Council of Y. M. C. A. Associations, and in 1922 he retired after giving fifteen years of labor to this work and traveled extensively in this country and in Europe. He gained the following degrees during his years of study:— M. S. A. from Senatus Academicus, London, England, 1883; B. D. Yale Divinity School, Yale University, 1886; Ph. D. Yale University, 1901. In connection with his studies and work he has published the following books:—"Anthracite Coal Industry" (1901), MacMillan Co.; "Anthracite Coal Communities" (1906), MacMillan Co.; "English for coming Americans" (1908), Association Press" (Y. M. C. A.); "English for coming Canadians" (1910), Association Press (Y. M. C. A.); "Civics for coming Americans" (1911), Association Press (Y. M. C. A.); "The New Immigration Law" (1912), MacMillan Co.; "The Problems of Immigration" (1920), MacMillan Co.

While Mr. Roberts continued in the ministry in the several churches he ministered unto, he did well. He had talent, training and ambition to secure success. He was faithful to the duties of the preacher and pastor, and was glad and willing to take his share of the labors and responsibilities of his sacred office in the wider range of the pastor's duties, thus he enjoyed the fellowship of his brethren at all times. Though perhaps in branching out to the wider field he occupied in later years he found more suitable circles to meet his teaching tendencies, be that as it may, we are confident that the services he rendered to the Y. M. C. A. home and abroad was of great and important help to mold the character of the youth that came in touch with him in the wide scope of his work. His home was at Mount Vernon, in the State of New York. The facts contained in this sketch were given us by Dr. Roberts some time ago, accompanied by a very kind offer to help in the final proof reading of the manuscript of this volume. We were planning to accept his kind offer and to profit by his experience in preparing several volumnes for the press, but before we were ready for his service he was suddenly called yonder. On December 2, 1932, while he appeared in his normal health at his home, he suffered an attack of heart trouble, and before any one realized what had occurred he breathed his last, leaving a large family of sons and daughters to mourn his departure, the mother having been called to her rest some years ago. Dr. Roberts was buried on December 5th at New Rochelle, N. Y., the obsequies being conducted by Rev. R. C. Whitehead, D. D., Mt. Vernon, N. Y.

REV. ALFRED LEWIS ROWE

Rev. Alfred Lewis Rowe was born in the Parish of Margam, Glamorganshire, South Wales, on the 28th of June, 1859.

He was received into the church at Tonypandy, Rhondda Valley, one of sixteen, when he was quite young. He was asked to preach when he was but thirteen years old, and for three years he went about preaching in the neighborhood visiting homes of people that were sick and aged. Following this the church gave him permission to preach wherever he was called to. His first public sermon was preached before his pastor, Rev. D. Thomas at Ebenezer, Tonypandy, and his text was "Brethren pray for us." In the year 1876 he went to Pontypridd Academy for six months, then went to a Grammar School at Cardiff, and was there for four years. When in this preparatory school he was called to take charge of a Congregational Church at Salem, Trelyn, Monmouthshire, where he was ordained to the Christian ministry April 19 and 20, 1880.

In 1882 he received a very unanimous call from the Congregational Church at Sherman, Ohio. He sailed from Liverpool on May 2, 1882, and reached New York on the 13th and preached in the 11th Street Congregational Church the following Sunday. He commenced his pastorate at Sherman on May 22nd. Here he met his wife and was married December 18, 1884, and the union has proved to be a very happy one throughout. She has been a great help to him during his ministry. They have had five children and all are living, three of the sons successful merchants at Nanticoke. They remained in Sherman for three years. Mr. Rowe since then has served several churches in a number of States, the last being Nanticoke, Penna. Because of ill-health he resigned in 1911, since then he has had several offers of churches, but has refused them all. He and his wife are enjoying their twilight in peace and contentment after a good day's work in the vineyard and are surrounded by their children.

In closing these bare facts of his career we would state that the tendencies that cropped out in him as a boy preacher at Tonypandy when he went from house to house to minister to the aged and the sick by reading, praying and exhorting, have followed him all through his public ministry. His preaching is marked always by the fiery outburst of the evangelist. He is a good type of the preachers of two or three generations ago, who were always delighted to foster and enliven the services by giving vent to their feelings in a loud amen in approbation of what was said, and would expect the same from their auditors while they would be delivering their messages. To this characteristic, we attribute the statement made by our friend with the utmost sincerity, that he has been an instrument in the hands of God to lead 1200 souls to the Savior. He was the evangelist and not the teacher and he will receive his reward, when the Master comes to share His glory with His followers and servants.

After writing the above, he was taken sick and grew gradually weaker until the end came October 18, 1932, and was buried on the 21st at Hanover Green Cemetery, leaving his widow and five children to mourn his departure. Services over his remains were conducted at Moriah, the church of his last charge, by his fellow ministers in the valley.

REV. J. VINSON STEPHENS

Rev. J. Vinson Stephens was born at Llangadock, Carmarthenshire, South Wales, February 9, 1855. When he was very young his father died and the family moved to Ystalyfera, Glamorganshire, and at the age of nine he was working in the tin plate works of the town. Early in life he became interested in religious affairs, attended church and Sunday School, and became a member of the Congregational Church. To prepare himself for the college entrance examination he went for tuition to the Swansea preparatory school. He passed the test examination for entrance into Brecon Memorial College, Brecknockshire, and after a four year course he graduated in 1885. He was ordained at Barham Congregational Church, Beaufort, Monmouthshire, after five years stay in his first pastorate, he accepted a call to Buckley, Flintshire, North Wales, where he remained for two years. In 1891 he decided he would visit America, and traveled leisurely preaching here and there from coast to coast. His first charge in this country was Jones Road Congregational Church, Cleveland, Ohio. After a brief pastorate there he went to Radnor, Ohio, and labored successfully there for eleven years.

In the autumn of 1903 he accepted a call to become the pastor of the Congregational Church at Pittston, Penna., where he remained until he died after some weeks of protracted illness caused by a paralytic stroke. This occurred while he was preaching at Nebo, Rendham, the church at Nebo held revival services for a week or so, when ministers of the valley volunteered their services, and this particular evening was the date on which he was to preach. He had been very diligent that afternoon preparing a poem for competition at an Eisteddfod held at Utica, N. Y., and rushed it to the mail before going to his appointment, that it might reach the hands of the secretary within the specified time. It is probable that this hurry was too much for his strength, that it super-induced the attack suffered in the pulpit. He was taken home at once, but it was a losing battle; from that moment on he only rallied for brief periods until he breathed his last. His wife, children and friends waited on him most carefully until the end came.

Services over his remains were held in the church when ministers, his friends, took part. He was buried at Radnor, Ohio, the home and birthplace of his beloved wife, and where he also had served as a pastor for eleven years. The expressions used in the Holy Writ describing the burial of Stephen, the First Christian Martyr, may be used with decorum at the burial of this brother: "And devout men carried Stephen to his burial and made great lamentation over him." Representatives of his church accompanied the family many hundreds of miles to his last resting place, and defrayed the expenses of the interment.

Mr. Stephens was a man of small stature, but wiry and energetic at all times, even beyond the limits of his physical strength. The church at Pittston under his ministry was harmonius and prosperous. Strong, influential men were leaders, and large faithful families were interested in the welfare of the church during his regime, who helped materially to secure its financial and spiritual success. He was a poet of no mean degree, having courted the muse in his college days, and had been successful in winning laurels at many important poetical contests—to wit, the many bardic chairs and medals that adorned his home. This poetic flavor was evident in his preaching. He was fond of painting his messages in imaginary expressions, and dwelt oftener on practical themes than on theological and theoretical ones, but was always pleasing in his pulpit efforts. He served our denomination in many spheres, was scribe of our Gymanfa for several years, and represented our body at two or three of our National Councils.

REV. WILLIAM SURDIVAL

Rev. William Surdival was born in Carnarvon, North Wales, on September 10, 1859. When a boy, he attended the day schools of his native town and at the age of twelve he joined the Calvinistic Methodist Church at "Disgwylfa" when Rev. W. Ryle Davies was pastor. He came to America early in the nineties, and went to work in mines at Wilkes-Barre and the vicinity. While at his work he met with a serious accident. When nursing a broken limb and other injuries he commenced to preach in 1894 at the Congregational Church of South Wilkes-Barre, of which he was a member since he came to the country.

He was accepted a licentiate of the quarterly meeting and the Gymanfa as the result of an examination in subjects prescribed and a recommendation from the church at Wilkes-Barre. After preaching up and down the Wyoming Valley in vacant churches, he was soon invited to become the pastor of Jermyn Congregational Church, and was duly ordained there on February 19th, 1896. Since then Mr. Surdival has done remarkably well in the ministry as a preacher and pastor, and in other spheres as a leader in Welsh and English circles.

In October, 1914, he decided to join the English Presbyterians, in doing so he was simply returning to the church of his boyhood and young manhood, and has done well among the English speaking people ever since, and now ministers to one of their churches at Lexington, Ohio. His loyal service to the church and the Kingdom of God has been recognized and honored by both denominations. On June 5, 1912, he received the degree of D. D. from Defiance College, Ohio, and in the fall of 1916 he was made "Archdruid of America."

REV. ISAAC THOMAS

Rev. Isaac Thomas was known to older people as Thomas Cumberland and to the younger generation as Isaac Thomas, Rendham, Lackawanna County. He was a native of Cardiganshire, Wales, but found himself when comparatively young at Merthyr Tydvil, Glamorganshire. He worked in the Iron Mills at Pendarren and Pentre Bach (little village) near Merthyr. While here he commenced to preach with the Wesleyan denomination. In 1866 he and his wife and five children came to this country and settled down at Utica, New York, where he served the Welsh Wesleyan Church for some time, thence he went to Frostburg, Maryland.

The family lived at Cumberland for several years and from here he went to take charge of the Congregational Churches at Punxatawny and Horatio, thence to Rendham, all these are situated in Pennsylvania. In 1902 he retired from the active pastorate and went to New York City that he might be near his children, the oldest son, John Lloyd Thomas, being the manager of the Hotels known as the Mills, built by a noted philanthropist of that name.

He died while away on a preaching visit to Scranton and Wilkes-Barre. The first Sunday he preached at Scranton, and the second at Wilkes-Barre and was supposed to preach the third in the latter place, but before the Sabbath arrived his soul had taken its flight to the better land. He was found dead in bed at the home of his friend, Mr. Samuel Morgan, superintendent of mines, at the age of 84 in the month of June, 1907. Services over his remains were held at the Puritan Congregational Church, Wilkes-Barre; Rev. E. J. Morris, D. D., pastor, officiating. His children took his body to Cumberland to be interred by the side of his beloved wife, who had preceded him several years. While in New York City he attended the Welsh Congregational Church at Eleventh Street, where a memorial service was held on a Sunday evening conducted by the writer. Some years previous, during a preaching engagement in the aforesaid church, we arranged to visit the renowned missioner, Rev. Griffith John, D. D., of Hankow, China, at Yonkers; New York, when he was home for the last time in this country visiting his two sons who were residents of Yonkers, one a medical doctor, the other a civil engineer. We were cordially received by the well known servant of God in China, and spent two hours with him speaking of his work and relating some of his experiences in the land of Sinim, which we deemed a great privilege and honor. Rev. Isaac Thomas was a substantial preacher, his sermons were compact and orderly composed, delivered with warmth and energy. He was conscientious in all his doings, full of zeal in favor of all moral and social reforms. As a literary man he was abreast of his class as shown by his numerous articles in the Welsh press, weekly and monthly publications. He was a severe anti-smoker, a stalwart temperance advocate and a strong prohibitionist. No one in his day referred so often to these questions in the pulpit and the press as he did. He was severe in these directions but wholly sincere.

REV. IVOR THOMAS

Rev. Ivor Thomas, son of Ivor Cwmwysg, was born May 20, 1849, at Troedyrhiw, Merthyr Tydvil, Glamorganshire. He received the educational privileges within reach of him, and his parents, and as was the rule with boys of that period, he went to the mines at an early age to earn his living, came alone to this country at the age of eighteen, and settled down at Irwin Station, Penna., to work in the mines; when at the age of twenty he joined the church, in which, later he began to preach. When twenty-one, he had the fever to return to Wales to visit and marry a young woman that he had left behind, which he did, when he was twenty-two. The ceremony took place at Sardis, Pontypridd, which was the mecca for young people of that early period. Soon after this event, he returned to Irwin

Station, bringing his young bride with him. He commenced to study for the ministry when he was about twenty-four years of age, while married and working in the mines for the maintenance of his home. He would carry his Testament with him to work so that during leisure hours given him he could study the contents of the Book, the substance of which he preached during his ministry. On idle days at the mines, and in the evenings after working hours were over, he and others of the miners built the sanctuary in which they worshipped on the Sabbath. When twenty-seven years of age he accepted a call extended him by the Houtzdale Congregational Church, and he was ordained the following year. He served them faithfully for three years, going to Parish Street Congregational Church, South Wilkes-Barre, in 1888; he was the first pastor of this young church. He, his wife and only daughter came with one mind that of doing their best to build up this new organization. All were full of enthusiasm with one object in view of making the church's influence felt in this growing neighborhood of the city. There was a group of young people identified with the church, who were live wires, good musicians, and Angharad, the daughter of the minister and his wife, then a young woman, a fine player and singer, was a great acquisition to the church, the young people and the praise of the sanctuary, during the pastorate of Mr. Thomas, and for many years more she rendered great service to the church in this particular branch. Mr. Thomas remained with this young church for almost four years, when he decided he would return to Sherodsville, Ohio. The faithful service of the family was much appreciated by the members of the church as seen by the following memorial presented to the quarterly meeting of the valley in March, 1914—the scribe who prepared the report expressed himself very emphatically re the period and service of Mr. Thomas in this wise: "We desire at this time to pay a great tribute to him for his faithful service with the children and young people of our congregation; to his efforts we are indebted for the seed that has been sown, which has ripened in the lives of the most efficient workers of the church, who are able to discharge nobly the duties assigned them. May God's richest blessing follow him, and his esteemed helpmate is the prayer and sincere wish of the church."

After spending one year at Sherodsville he returned to the Lackawanna Valley in 1893 to take charge of the church at Taylor, where he spent eight fruitful years; his stay at Taylor as pastor is the longest of any minister that has served the church from its organization to this day, and was one of the most pleasant, peaceful and prosperous of any period in its history. From Taylor he went to Bangor and Wind Gap churches, Northampton County, where he spent fifteen years and a half rendering splendid services to the quarrymen and their families. He was much beloved by the two churches to the end of his ministry, and to the end of his days, and after his retirement he came to live to McClean Street, South Wilkes-Barre. He and his wife identified themselves with the Second Church of whom he was the first pastor. He truly and worthily filled his place, doing all manner of service to the church while they were pastorless, attending services, visiting the sick, burying the dead, preaching occasionally for them, but oftener to other churches of our denomination in the valley.

He was called home from the pulpit of Moriah Congregational Church, Nanticoke, after he had preached an able impressive sermon on "What is Life" on the Sunday evening of August the 8th, 1926. He breathed his last while resting on the desk in the pulpit, preparing, as the majority thought, to dismiss the congregation with the benediction, but he was not there, for God took him to Himself to reveal fully unto him the glory and the ecstasies of the Eternal life beyond the veil. He had reached the ripe age of 77, and was buried August 11th at Oak Lawn Cemetery, Wilkes-Barre, after the burial service was held at the church he served as its first pastor. But we prefer parting with him as he appeared to us as a faithful minister of the Gospel and a loyal servant of Jesus Christ, though we went with the throng to the last resting place of his mortal remains in Oak Lawn Cemetery. We had the privilege of knowing him fairly well during three-fourths of his years as pastor in our Gymanfa.

He was permitted to spend fifty-four years serving God and his fellow men exhorting and preaching the Gospel. He made the best use of the one Book that a minister ought to be familiar with in his high calling, he took it to the mines and read and pondered over its truths in the depths of the earth. He must have possessed wonderful pluck and perseverance to make such progress in spite of handicaps on account of meagre advantages, for when he came to our valley he was quite an acceptable preacher, but he never at any time sought the limelight, he was naturally modest and diffident not because of inability to present a good message and preach creditably, but because of his retiring disposition. Mr. Thomas was a diligent student, a book worm, fond of grappling with difficult questions. While in this valley he was one of the loyal attendants of the ministers' meeting, and never do we remember him attempting to shirk any task given him. He took pleasure, even pride, in preparing conscientiously to be worthy of the position assigned him. In all his public functions at home, or in our periodical associations and conferences he was always, according to his ability and advantages, ready to do his part. We honor his memory, believing him to be a true sincere servant of our Blessed Master.

He is survived by the wife of his youth, though she has passed the four score mark several years ago; and his only child with her family.

REV. DANIEL D. THOMAS, BROADTOP

He was born November 18, 1818, at Banc-y-felin, Carmarthenshire, South Wales; united with the Congregational Church at Felin Cwrt when under the care of Rev. Daniel Griffiths, Neath. He commenced to preach at Zoar, Swansea, in 1847, and came to America October 6, 1862. He settled at Broad Top, Huntington County, where he was ordained October 14, 1863, then went to St. Clair for a period, but returned and soon departed to be pastor of the churches at North and South Ebensburg that are situated in the country district outside of the town, being offshoots of the oldest Welsh Congregational Church in Pennsylvania. He succeeded Rev. Llewelyn R. Powell, who was their first pastor.

REV. HUGH E. THOMAS, D. D., PITTSBURGH

Doctor Thomas was born at Bala, Merionethshire, Wales. When a very young man he was employed in a dry goods store at Brynmawr, South Wales, and became a member of Rehoboth Congregational Church. It was here he commenced to preach under the ministry of Rev. W. Jenkins, later known as Jenkins Pentre-Estyll. Mr. Thomas remained here for seven years, and after a preparatory course he entered Bala College in 1850, the principal being Rev. Michael Jones. His closest friends at college were Revs. Trogwy Evans, R. Williams (Hwfa Mon) and John Peters (Ioan Pedr), who afterwards became professor at the same college. He and his friends were members of the Bala Literary Society. When his course was through, he accepted a call to Oliver Street Congregational Church, Birkenhead, in 1853, and there was ordained. Revs. William Rees, D. D. (Hiraethog), William Pierce, whose daughter he later married, and William Thomas, Beaumaris, took part in the ordination services. He was called late in the year 1868 to the pastorate of Fifth Avenue, Pittsburgh, and began his ministry in July, 1869. Here he was the successful and honored pastor of this important church for twenty years. He died in July, 1889, at Idlewood, Pittsburgh. Dr. Thomas was a good poet and prose writer, his bardic name was "Huwco Meirion." He won a chair at the Denbigh Eisteddfod just about the time he came to Pittsburg. He had a sense of humor, and was a good judge of character, a fine preacher and a splendid pastor.

REV. ROBERT D. THOMAS (*Iorthyn Gwynedd*)

Rev. Robert D. Thomas (*Iorthyn Gwynedd*) was the first pastor of the Congregational Church at Mahanoy City; he was a native of Llanrwst, in the vale of Conway, County of Denbighshire, North Wales, and was born there on September 17, 1817. He commenced to preach at the request of the Llanrwst Congregational Church in September, 1838. Following the advice of the learned and talented preacher, the Rev. Eliezer Jones, a Congregational pastor, and son of Doctor Arthur Jones, Bangor, N. W.: also that of Rev. Caleb Morris of Fetter Lane, London, he made an application for admission into Cheshunt College. After two years, having no means wherewith to support himself, he became discouraged and returned to Wales at the close of the year 1842, but soon after this he accepted a call to the Congregational Church at Penarth, Montgomeryshire, North Wales, where he was ordained in May, 1843, and remained there for nearly eleven years very happy and useful.

On July 1, 1852, he was married at Liverpool by Rev. Thomas Pierce to Miss Sarah M. Roberts, a young lady possessed of endearing qualities, and gifted talents which afterwards made her one of Wales' most gifted daughters. This union was blessed with five children, all of whom but one, the youngest, Mrs. Anna Reynolds, living at Atlantic City, N. J., are dead at this writing, though a few of his grand children are still living. In November, 1855, he emigrated with his wife and two children from Wales to this country, and officiated as pastor of the following Welsh Congregational churches: Rome and Floyd, Oneida County, N. Y., for two years; Eleventh Street Church. New York City, over seven years, and Mahanoy City from 1865 to 1870.

In September, 1872, he moved with his family to Knoxville, Tenn., to take charge of the Welsh Congregational Church. At the same time he had charge of a thriving church at Coal Creek, which grew and prospered under his ministry. He remained in Knoxville from that time to his death, except a short time between 1875 and 1877 when he was pastor of the Welsh Congregational Church at Columbus, Ohio.

In the summer of 1873 he visited Wales, with a view of making arrangements to re-publish the first volume of his "History of the Welsh in America." But during his absence his beloved wife died suddenly, which was to him a severe trial and affliction, and greatly discouraged him in all further literary efforts. He was an able prolific writer of prose and poetry, many of his compositions gained prizes and distinction in local and national eisteddfods in this and his native country. A poem on "Life" won the prize of one hundred dollars at the National Eisteddfod held at Merthyr Tydfil, South Wales, and in the Eisteddfod at Utica in 1884 he obtained the Bardic chair. Besides his competitive productions scores of articles were published from his pen in various periodicals in this country and in Wales.

After a lingering illness of several months Mr. Thomas quietly passed away on Sunday afternoon, November 25, 1888, at the residence of his eldest daughter and in the presence of his children. The funeral services were held at the Welsh Congregational Church, conducted by Rev. David Jones, D. D., Cincinnati, Ohio, and the clergy of the city, after which the remains were conveyed for burial in the family plot in Gray Cemetery, Knoxville, Tenn.

REV. JOHN P. THOMAS

Rev. John P. Thomas was born in a farm house near Pencader, Carmarthenshire, South Wales, October 24, 1860. His early scholastic advantages were meagre, but he attended a grammar school for two years at his native village before he was admitted to Bala College under the tuition of Prof. Michael D. Jones in 1882. He remained there for his complete term, when he was ordained at Penllys and Pontrobert, Montgomeryshire, April 8th and 9th, 1885. He left for Pontypool, Monmouthshire, early in 1890, and in 1892 he was called to and installed at Moriah, Nanticoke, Luzerne Co. In 1904 he moved, to take charge of the church at New Castle, and resigned in 1911. Then at the solicitation of the Gymanfa in 1928 he entered the pulpit again, and is now preaching in the churches as he is called upon and has been Moderator of the Association for a term.

REV. JOHN MORGAN THOMAS, SUMMIT HILL

This brother was known in his later years as the pastor of Alliance Congregational Church, Ohio, but as member of our

Gymanfa he was pastor of the above church, which was the original name of our church at Lansford. He was born near Llangadock, Carmarthenshire, South Wales, in September, 1825; he became identified with the Congregational Church at Cwmllynfell, Glamorganshire, in his boyhood days, and realizing a call to the ministry he studied under the direction of Rev. Llewelyn R. Powell, and was duly ordained to the pastorate of the Congregational Church at Glyn Neath, Glamorganshire, in 1846, and came to America in 1849, and became the pastor of the Broome Street Congregational Church at New York City for a short period; then returned to his native land to fill his obligations to Miss Sarah P. James. While in Wales he yielded to the solicitations of friends and the church at Blackwood, Monmouthshire, to become their pastor, but in 1852 he came back to this country, and his name is in the records of the Gymanfa of that year, which was held at Pottsville and the neighboring churches. In this conference in response to an invitation given him, he spoke of the temporal and religious conditions of Wales as the result of the epidemic of cholera that had visited the principality in the previous years, and in this year, 1852, he became the first pastor of our church at Summit Hill, and after serving several churches of our order in the States he closed a career of singular influence on March 31, 1894. His father was a sergeant in the British Army, and at the very decisive battle of Waterloo was wounded to the point of total disability, and retired from service. He also became interested in military affairs in this, his adopted country, and when the struggle with secession began, he promptly resigned the pastorate at Braddock, Penna., to offer his services for the Union forces, and later was appointed chaplain of the 155th Regiment of Pennsylvania Volunteers, and when his earthly career ended he was buried with military honors at Alliance, Ohio. He was widely known and highly honored among the Welsh in our country. His labors in the minstry were productive of large and enduring results. He was possessed of great pulpit power and was full of evangelistic spirit and missionary zeal. He was of a genial and sociable disposition, overflowing with humor and genuine humane sympathy. He was fearless and independent, always loyal to God and duty. He was a fine musician and had published much sacred music that became widely popular. In the annals of the Gymanfa held at Minersville October, 1849, a resolution was passed asking him to publish the lecture he delivered there on "Sacred Music" in the "American Evangel," a monthly magazine of the denomination. In our younger days in this country we have recollection of some of the members of his church at Summit Hill speaking of him as one who created a stir in music in the Eisteddfodau and leading Singing Festivals. He had a decided literary taste also, and as an essayist, few, if any, superiors were amongst the Welsh people of his period in our country. He was frequently the successful competitor for the largest prizes offered at the Welsh Olympics, and was a conspicuous and familiar figure in these assemblies of song and literature, and often served as adjudicator or conductor. At the time of his demise he was survived by his widow and six children, now there are only three left, two daughters and a son, the Rev. William A. Thomas, D. D., pastor of the Presbyterian Church at May's Landing, New Jersey.

REV. WILLIAM TIBBOTT

Rev. William Tibbott was born in Wales July 3, 1758. He had preached for some years in Wales before coming to this country. He was ordained by Rev. Rees Lloyd in June, 1808, and soon afterwards the church at Ebensburg extended him a call to be a co-pastor with Revs. Lloyd and George Roberts. He labored diligently and faithfully in the vineyard. His pastoral relations with the church were dissolved in January, 1822. He was an excellent preacher and a pious man. On December 9, 1827, he departed this life, and his remains were buried in the cemetery at Ebensburg, Penna.

REV. T. R. WATKINS

Rev. T. R. Watkins, Scranton, was originally a native of Bridgend, Glamorganshire, South Wales. He came to this country to work in the mines, but was induced to preach at Tomhicken and was ordained there, and had the oversight of the flock worshipping there. Some years before he died he and his family moved to Providence, Scranton, and were identified with the Dr. Jones Memorial Church, and Mr. Watkins preached as he was called in the churches of the valley. He was a man of energy and talent, ability and integrity, in virtue of these qualifications he reached a position of trust and influence among the laboring classes of the state, and for years he was an efficient officer of the "American Mine Workers" of our country. While on a visit at his sister's home at Abercynffig, Glamorganshire, Wales, during the summer of 1908, he was taken seriously ill and died and his body was buried at Llansantffraid, South Wales.

REV. HENRY J. WHITBY

Rev. Henry J. Whitby was born at Dowlais, Glamorganshire, South Wales, November 25, 1855. He united with the Congregational Church at Mount Zion when a young lad, in which his mother was also a faithful member. He commenced to preach the same time as two others at Mount Zion, and the trio came to the States to spend their ministerial life, one of whom, Miss Martha Griffiths, became his wife in years afterwards. She preached and labored with him in all the charges he had. She was a popular evangelist in South Wales when a young woman, at a time when her sex was not so prevalent in the pulpit as in later years. She continued to be a favorite for a long period in the pulpit. Mr. Whitby prepared himself for college, and was received to Brecon Memorial College in 1876, and while there he passed the Senatus Academicus examination. Following this success he came to this country and entered Yale College, New Haven, Connecticut, where he graduated a B. D. He was ordained at Shamokin, Penna., in 1883, and after a short stay he came to Pittston, thence to Emporia, Kansas, where he labored faithfully to the end, which occurred September 9, 1912, and his body was laid to rest in that city September 11th. We are pleased to know that Mrs. Whitby and some of the children are still living at Emporia, though sorry that the mother at this writing is in poor health.

REV. BENJAMIN H. WILLIAMS

Rev. Benjamin H. Williams commenced his life April 1, 1833, at Llansamlet, South Wales. When about 17 years of age he came to Minersville. Here he learned the trade of a machinist, and worked at the business in Ohio and Scranton, Penna. He was received a church member when very young at Bethel, his birth place, and commenced to preach in Scranton about the year 1860. He spent three years in Scranton working at his trade and preaching almost every Sunday in the churches of the valley. Then he and his family went to Nelson, Madison County, N. Y. He was ordained at Nelson in 1864. The ministers of the neighborhood, Rev. E. R. Lewis and Rev. Thomas Jenkins, Sharon, Penna., officiated on the occasion. When at Nelson he attended the college at Cazenovia, and resigned after spending nine years there, to take charge of the Congregational Church at Olyphant in the spring of 1873, and left in the fall of 1874 to return to New York State to assume the pastorate of the church at Waterville. After serving there for several years he resigned and was interested in the shoe businss for some time before his death, which occurred at Waterville, New York, where he was buried. His only daughter at the time of our writing is still living at her home town.

REV. ISAAC T. WILLIAMS

Rev. Isaac T. Williams was born in Ruabon, Denbighshire, North Wales, on November 10, 1874. He joined the Wesleyan Church when but a child and was brought up in a religious atmosphere. Some of his nearest relatives were very acceptable preachers of the Wesleyan order. He attended the schools of the town and for a period the Grammar School of Rhos, and commenced to preach at the invitation of his mother church, and served the churches of the district. When a young man, he went to South Wales and was invited to shepherd the Wesleyan flock at Blaengarw, Glamorganshire, and as the custom of this denomination was transferred consecutively to Pen-y-Garnedd, Montgomeryshire, then to Nefyn and Llangollen. In a letter introducing him to this country, Rev. Hugh Jones, D. D., chairman of the second district in North Wales, wrote the following: "Every information I can convey is in his favor as a young man of excellent moral character and acceptable preacher." He came to this country with this letter and others similar written by other individuals of his denomination and settled in New York State, and commenced his labors in Plainfield Centre August, 1905, and was ordained there according to the custom of Congregationalists on March 7, 1906, where he continued to labor until February, 1911. At that time he moved to Slatington, Penna., and tarried with them until August, 1913. In September, 1913, he was installed pastor of Dr. Jones Memorial Church, Scranton. At the fiftieth anniversary of this church when suitable and proper services were held to celebrate the event Mr. Williams was paid a high compliment upon his successful fight to rid the church of debt, the officers and congregation cooperating harmoniously with him. His term of service came to an end in this church in May, 1920, when he moved to take charge of the Jones Road Congregational Church, Cleveland, Ohio. He was only given a little more than two years to labor in his last charge; he was taken suddenly ill on a Sunday evening, if we remember correctly, and was taken to a hospital for an operation from which he failed to rally, and was called home November 13, 1922, and his remains were buried in Harvard Grove Cemetery, Cleveland, Ohio; thus his labors came to an end very unexpectedly to him, his beloved wife and children, his friends and church.

REV. J. W. WILLIAMS

Rev. J. W. Williams, was ordained at Parsons May 25, 1873, and later took charge in 1876 of Mill Creek, known now as Miner's Mills, Luzerne County. He was a native of Ffynongroew, Flintshire. Our knowledge of his early days is rather limited, but we find him in 1872 a communicant and a faithful local preacher at Brookfield, Ohio, whence he came to Parsons. In 1883 he moved to Fairhaven, Vermont, where he ministered until he was obliged to resign because of being frail and weak. He died June 5, 1906, and was buried at Cedar Grove Cemetery, Fairhaven. He was a kind and unassuming brother, a true Israelite, in whom there was no guile. He was a loyal servant to his Master, and did the work of an evangel and bore his trials, as an obedient child of His Heavenly Father.

REV. JOHN WILLIAMS, PITTSTON

This beloved brother was known to the majority of Congregationalists, clergy and laity by the above name better than by any other church name in our Gymanfa, though he spent more years in the service of other churches than he did at Pittston.

In 1854 after being married for some years living in Wales, he decided to emigrate to Canada, and in about two years the few Welsh people that were in Slatington, Penna., sent an invitation for him to become their pastor. The invitation was accepted and the church at Slatington sent him one hundred dollars ($100.00) to help to bring his family from Canada to Slatington. In 1855 he left Slatington and settled at West Bangor, and was received member of the Gymanfa at Danville, Pa., in 1864. Industrial conditions led him to leave West Bangor after faithfully and loyally serving the church for ten years. During this period he was invited to visit Bangor, Northampton County, and spending a few Sundays supplying the church, they gave him a unanimous call to become their pastor, which he accepted, and was installed the end of 1872.

At this time he was called to the Congregational Church at Pittston, where he commenced his labors in April, 1876. After four years of very acceptable service he moved back to Bangor and continued to be their pastor until his health and strength failed him—the end of his earthly career being reached in 1891 at the age of 77. His remains rest in the public cemetery of Bangor, and his name is revered by the oldest inhabitants for his efforts to build the Christian church and extend the Kingdom of God.

REV. LEWIS WILLIAMS, CARBONDALE

Rev. Lewis Williams is one of the most prominent figures in the history of the Welsh churches of our State from the time he came to the Wyoming Valley until the day of his death, and for years after he was buried, he was affectionately remembered by the first settlers of Lackawanna and Luzerne Counties. We are fortunate to be able to quote from his own handwriting the following facts of his history. He was born in Penywern, Breconshire, South Wales, in 1808; the names of his parents were William and Mary Williams. His home was religious; in this atmosphere he was given wholesome instructions and examples. When thirteen years of age he was received a member of the Congregational Church at Carmel, Llanguick, by Rev. Phillip Griffiths, Alltwen, and when nineteen he commenced to preach. When he was asked what prompted or led him to preach he said he had no desire further than to make known the name of Jesus Christ and the riches of his salvation, and to be of service to his fellowmen.

Pride and ambition had no influence over him in deciding the course of his life. After his plans were laid, and he had commenced to preach, he went to school to Nantymoel under the tuition of Rev. Samuel Rogers of Baran, and remained there for a year and a half. One of the books he bought at that time in Neath was "The Abridgement of Murray's English Grammar." Soon after, his parents were touched by the emigration fever, and on September 10, 1831, we find the family leaving for Swansea, from which port they embarked in a small sailing vessel named "Elizabeth Clarke," and after a two months voyage they landed in New York, continued their journey to Utica, New York, and finally came to Carbondale.

Some time after the Welsh people had banded together to hold religious services they extended a call to this young man Lewis Williams to become their preacher and pastor. In 1833. he was ordained to the Christian ministry by the Rev. Thomas Edwards, formerly of Neath, Wales, then living at Port Jervis. New York, who afterwards became the first minister and pastor of the church at Dundaff. Mr. Thomas Watkins, one of the members of the little church, went on his journey through the woods to look for him, and continued his search until he found him and brought him back to do this service for them. He was assisted in the ordination by the English Presbyterian minister of Carbondale, and from that day to the day of his death and for many years after he was remembered and known as Lewis Williams, Carbondale. Mr. Williams was the pastor until

1870, and for several years after he used to visit and preach for them and administer the Lord's Sacrament. He died after a busy life, resting his soul on the Christ he had eloquently preached for so many years on October 27, 1880, at his home in Greenfield, and his remains are resting under a granite tombstone in the public cemetery of Carbondale.

REV. JAMES WILLIAMS

Rev. James Williams commenced his life in the town of Carmarthen, South Wales. When a child and a young man he attended religious services with his parents in the Calvinistic Methodist Church at Water Street, and was led to consecrate his talent to the service of the church and the Gospel. He was encouraged to preach by the church of his youth, and became popular in the district, but later on he brought his credentials to the Congregational Church at Heol Awst, and was admitted to its membership, also to preach, but went through the ordinary customs and rules of the Congregationalists to have his license granted. He entered college at his home town in 1888, and spent almost five years there winning a worthy position among his classmates.

After spending some time at Carmarthen he decided to come over to Yale to study Theology and Philosophy, and gained his degree of B. D. at the end of his term. Owing to the pressing desires of his parents he returned to Wales. In September, 1897, he was ordained in the English Congregational Church of Abercarn, Monmouthshire, but on account of a lack of confidence in himself, he felt that he could not do justice with the task laid upon him as pastor of the church and finally resigned in 1901 and came back to America, and soon after he reached here he was invited to be pastor of Shamokin Congregational Church, but soon moved to Slatington where he served acceptably the church and the town until he was called to be the successor of Rev. R. S. Jones, D. D., at Providence, Scranton. This was a great opening for him in a growing, thriving city with a large church membership and a newly built edifice, though encumbered with heavy debt. Mr. Williams was not born to lead and his diffidence made him too timid to undertake a heroic task, but he spent a quiet, pleasant period in Providence. In answer to a call, he went to Neath, Bradford County, Penna., to an agricultural center, an old settlement of Welsh people. After remaining here for a number of years he went to an English charge at Spring Creek, New York State, in 1921, and while in his pulpit in this charge one Sunday in January, 1928, he was taken sick, and he was not able to do anything in public after and gradually grew worse. In the meantime his two sons had made their home at Dormont, Penna., so he and his wife moved there to be near their children, who helped their mother to wait on their father until he breathed his last July 29, 1930, and was buried at Dormont. He was a quiet unassuming brother, a kind father, and a loyal husband, a diligent student, with a great delight for reading, writing and composing sermons. He was possessed of many talents, had better training than the average for his vocation, but was too modest to do justice to himself.

REV. RODERICK R. WILLIAMS, MINERSVILLE

This faithful brother and one of the pioneers of the Gymanfa was born at Glyn Neath, Glamorganshire, South Wales, March 9, 1818. He joined the church at twelve years of age, and commenced to preach when nineteen, then came to America the same year, 1837. Four years later he was ordained at Beaver Meadows in May, 1841. After serving here for a few years he moved to Minersville, where he spent a happy and successful sixteen years, thence he went to Pittsburg. While at Beaver Meadows, or before he went to Minersville, we find that he spent some time at Yale University. He was a nephew of Rev. William Williams, who served Nebo, Hirwaen, Glamorganshire, for a long period in the early part of the last century and continued there to the end of his days. Rev. Roderick Williams, from what we can gather in the annals of our denomination, was a strong preacher, a successful pastor, a willing servant of the Gymanfa. His name is found often among the faithful leaders and promoters of our churches and conferences during the first thirty years of their history, and was their scribe from 1843 to 1845. He was pastor of Minersville Church in its growing and most glowing period, when the town was looked upon as the Mecca of the Welsh. After serving our church and his generation for a long period, his earthly career came to a close at Fair Wales, Nebraska, and he was buried there.

REV. SAMUEL A. WILLIAMS, BRADFORD

We were extremely fortunate in discovering a letter written by Rev. E. J. Morris, D. D., on August 6, 1877, when he was pastor at Bradford, to Rev. T. Cynonfardd Edwards, D. D., in reply to a quest for the history of Rev. S. A. Williams, his predecessor in the parish, and the facts and dates it contains were given by Mr. Williams himself a short while before he was called home.

He was born in a farm house called "The Gore" in the Parish of Llanllenwedd, Brecknockshire, South Wales, on March 12, 1791. He remained at home with his parents until he was twenty years of age, some of these years he taught school in the neighborhood. He was led to think of religion and of joining the church when he was but seven years old by listening to his father reading the Bible at family prayers, and soon went to the class meeting, called "society" at Troedrhiwdalar Congregational Church, and was years later admitted to membership under the ministry of his cousin, Rev. David Williams, pastor of the church. Soon after, he was encouraged to commence to preach, which he did, and was invited to Cerrig Cadarn in the same county to keep school and continued there in great favor with the people for three or four terms. At the invitation of Rev. James Davies, pastor of the Congregational Church at Builth Wells, and the encouragement of Rev. George Lewis, D. D., professor and teacher of the college at Llanfyllin, Montgomeryshire, he was persuaded to go there, and attended the preparatory class for two years, and the college for a year and a half, at which time he was taken seriously sick. When he was restored to his health, though he had a craving for more knowledge, and a longer course of training for his life work, he decided at the age of twenty-five to leave college; so he went to Llanidloes to keep school and to attempt to build a Congregational Church in the town. When he went to the town he found only two people, husband and wife, professed Christians in the place. He maintained himself by conducting school and was as successful as could be expected in his religious mission, preaching three times on the Sabbath, and often during the week he would conduct services preaching to the people, while he had only Saturday to study and make preparation for the Sabbath services. He held after meetings at the close of the evening exercises, into which he invited converts, where he would see the blessed effects of his labors. He remained here for eight years, and received fifty-eight members by the right hand of fellowship.

His first charge was a prosperous one, on the whole, he had as much pleasure, comfort and success in his ministry at Llanidloes as anywhere during his long life. Mr. Williams preached for some time without being ordained, but when children were in need of the rite of Baptism, funerals to be conducted, and the Sacrament of the Lord's supper called for an ordained minister, he consented to be inducted to the sacred office. The ministers who officiated were the Rev. John Roberts, Sr., of Llanbrynmair, and Rev. William Morgans, of Machynlleth. He moved from Llanidloes to Rhaiadr, Brecknockshire, thence he went in 1830 to Capel Isaac (Isaac's Chapel) in Carmarthenshire, which became a stronghold of Welsh Congregationalists, and is now a prominent center of the denomination. After spending two years there, he moved to Llanedi, Glamorganshire, where he endeavored to unite two churches which proved a failure, then he emigrated to this country in 1840, and settled down at Deerfield, Oneida County, New York, where he ministered for eight years to his people at Mount Zion, and soon became prominent in the activities of the denomination in New York State. For several years before he became a member of the Gymanfa of Pennsylvania we meet with his name in its annals, when he would visit, on many occasions, the annual meetings, and was given a place of honor, not only as a visitor, but as one invited to preach during its public services, and be moderator in its sessions as was the custom at that period to respect distinguished clergymen. In the year 1848 he was called to be the successor of Rev. Jenkin Jenkins, and the predecessor of Rev. Daniel Daniels at Dundaff, Susquehanna County, where he remained for two years, when at the solicitations of the Gymanfa he went to Neath, Bradford Co., to bring together two churches, which was done. The work of the Lord prospered under his direction, and the church was numerically increased; he had the pleasure of receiving into fellowship on one Communion Sabbath thirty-four people, and on another thirty, beside several others from time to time, and all went well with him and the church from 1850 to 1870, when he decided to retire, because of his advanced years and disabilities. When this was done, Rev. E. J. Morris, a young man from college, was called to the pastorate as his successor. The church and the young pastor held the retired servant in reverence in his old parish, and were solicitous of his needs and comfort to the last. It was arranged to give an expression of love and esteem for him during the Gymanfa held at Neath, Bradford, in the autumn of 1876. This was properly worked out under the direction of the minister, and his friend, the scribe of the Sessions—Rev. Thomas Cynonfardd Edwards.

Rev. E. J. Morris, when inviting Dr. Edwards to the Gymanfa, told him in a jocular vein to bring a poetical address with him, which he did, and marks of the humor and wit that characterized him to the end of his days are seen in this poem.

Little did he think it would be put in an English garb fifty-five years after it was written. We fear that our effort will fail to do justice to our old friend, and his poetic genius, but in order that the incident be appreciated, and for the sake of Rev. S. A. Williams' children, grandchildren, great and great great grandchildren, we have attempted the task in order to convey the thoughts of Dr. Edwards in the long, long ago. The presentation was made on the last day of the Gymanfa in the morning. Rev. David Evans, M. D., Trelech, the Moderator that year, was appointed to address Rev. Mr. Williams, and present him with the token in behalf of the donors, which he did in a very pleasing and felicitous manner—to which Mr. Williams responded in a short, touching address, thanking the churches represented in the gift, and the brethren that gave birth to the thought, and carried it out in such a quiet way; then he earnestly besought all present to lean by faith on the precious promises of God, that had been such a source of comfort to him for four score years. "I am now," he said, "drawing nigh to the end of my earthly journey"—that he was walking by the light of stars, and that recalling the past, the hymns, and services he had enjoyed in former years was refreshing to his soul, he thanked Dr. Isaac Watts for his wonderful hymns, he quoted a favorite of his in Welsh, but we have failed to put our hand on the original one, which we would be glad to quote, and when Mr. Williams was preparing to take his seat after repeating this hymn, Dr. Edwards, a young man of forty-five years, moved lively towards him, as all who knew Dr. Edwards, even in his latter days, would imagine him to do, and saluted him with these sentiments in Welsh:—

Hearty welcome, aged father,
To our midst this pleasant day:
And accept our heartfelt greetings,
In the spirit of this lay:
In thy presence we see shadows
Of the noble faithful band
That were once, thy co-workers,
Who have reached the better land.

This is but a faint suggestion,
Of the bond that makes us one.
In our work, as loyal servants,
Till our task on earth is done:
Let the young, and old together,
Feel the charm of Christian love.

That we may, in this Gymanfa
Have a taste of that above.

There remains some of thy comrades
On this platform blithe and bold,
They forget while in this meeting
They are even getting old:
Lewis Williams, E. B. Evans,
Daniels Dundaff and thyself
In our midst are truly buoyant
Just as spry as this young elf.

There comes to thee sweetest mem'ries
Of Rhiwdalar and the past.
May the visions of thy childhood
Live to cheer thee to the last:
Four score years of thy journey
And thy trials now are o'er:
But thy children are all praying
Thee, to reach the hundred score.

Give thy hand respected father
As a token now to me,
That we young and old together
Serve our Master faithfully;
May thy life be well protected,
From all fevers, free from pain,
And thy soul be fully ransomed
From all guilt and sinful stain:
Then the Master bid thee welcome,
To His kingdom with his call
This contains our earnest prayer
Give thy blessing to us all.

The venerable pilgrim died August 28th, 1877, "like a shock of corn gathered in his season," Job 5:26.

REV. W. GLYN WILLIAMS

Rev. W. Glyn Williams, Plymouth, Pa., was born near Bangor, North Wales, in 1875. He received his schooling in Colwyn Bay, and began preaching in St. Asaph, Flintshire, in 1896, under the ministry of the late Rev. W. M. Jones (Gwilym Meredydd). Having attended Dr. David Oliver's preparatory school at Holywell for a time, he entered Bala-Bangor College in 1898, where he received the A. T. S. degree in his third year. Completing his course in 1902, he was ordained at Rhoslan and Llanystumdwy, near Criccieth, North Wales, in June of that year, where he remained until October, 1909, when he came to Fair Haven, Vermont, from whence he had received a call that year. In 1912 he came to Second Church, Wilkes-Barre, Pa. In 1918 he went to New Castle, Pa., and in 1923 came to the First Welsh Church of Plymouth.

He has served his denomination in various capacities, both as Secretary of the Quarterly Meeting and Moderator of the Gymanfa. In 1932 he was a Pennsylvania State Conference Moderator, when it met at Lansford.

In 1903, while at Llanystumdwy, the boyhood home of the Hon. D. Lloyd George, he won the chair at the Easter Eisteddfod in Barmouth. Again in 1915 he won the bardic chair at the Edwardsville, Pa., Eisteddfod. He is the author of "The Christian Sabbath," "Gerald, the Welshman," and many articles in "Y Drych."

He and his wife Catherine, the daughter of the late John Parry, Pant, Bethesda, are the parents of four children. The two daughters are at home. The oldest son, John, is connected with the Wilkes-Barre "Times-Leader," and the youngest son, William Lloyd, is studying for the ministry at Marietta College, Ohio.

REV. WILLIAM WILLIAMS

Rev. William Williams, for the last two or three years of his active life was pastor of Shamokin, and became a member of our Gymanfa. We came to know him about forty years ago on his arrival in this country from Merthyr Tydvil, Glamorganshire, Wales. He had a brother residing then in Scranton, a son of whom is a pastor of an English Congregational Church in New York State at the present time. After spending some time preaching here and there he was invited to become the pastor of Mount Carmel and was ordained there. In this field he remained for many years doing fine work; finally leaving for New York State, where he served as pastor of several churches. It seems strange that he came back to end his days not far from the place where he was ordained, for after roaming considerably for forty years he came to Shamokin which is near Mount Carmel and Fountain Springs. He was a confirmed bachelor and had a taste for traveling which he attempted to satisfy by going to and fro on land and sea. He had his peculiarities, as was natural for an individaul that never took to himself a wife. One of his strange habits or oddities was to go about without a hat, and he was known by his acquaintance as the hatless preacher. If he had done this in these latter days, no one would have thought anything of it, for in these years the youth particularly have developed a craze for going around hatless. He never was pastor of a real Welsh-speaking church, though he could speak the vernacular quite freely. He was a good soul, kind hearted, full of sympathy with the afflicted and unfortunate. In his latter days he needed what he had bestowed on many others. He was taken sick, and having no home he was taken care of by friends that he had ministered unto during his younger, stronger periods at Mount Carmel. He was put in a hospital at Fountain Springs where he died some three or four years ago.

REV. WILLIAM D. WILLIAMS

Rev. William D. Williams hailed from Troedrhiwdalar, Brecknockshire, Wales, and was born there November 6, 1808. He commenced to preach in 1828. From autumn 1829 to the end of 1831 he pursued a course of study at the Holyhead Academy. On July 15, 1832, with a brother and sister and uncle he arrived in New York. During the following winter he preached at Deerfield. New York, and was ordained there July 17, 1833. In 1835 he took charge of the church at Steuben, N. Y., and remained its pastor till 1838, when he returned to Deerfield. In this same year Mr. Williams was invited to supply the pulpit at Ebensburg, and later he received a call to the pastorate. He was installed on April 10th, 1839, and remained its pastor till March 29, 1843. His ministerial services were faithfully given his churches and his labors were crowned with success. From Ebensburg, Rev. Williams returned again to Deerfield, and for many years afterwards had charge of his former church as well as Bethania and Holland Patent churches. He was known as one having a strong force of character and personality, with a style of his own as a preacher, and he was esteemed and venerated by his brethren in the ministry, and the churches of every Association of which he was a member.

REV. WILLIAM TUDWAL WILLIAMS

Rev. William Tudwal Williams was born early in the sixties of the past century at Abersoch, Carnarvonshire, Wales. There he was reared to enjoy the privileges of boys of that period and district. In 1882 he was admitted to Bala College to be trained for the ministry under the direction of Rev. Michael D. Jones and his assistants. Some time after the close of his allotted course at Bala he came to America, and was soon invited to become the pastor of the church at Parsons, and was ordained and received member of the Gymanfa in 1889. Mr. Williams remained with the church of his first choice for four years when he moved to take charge of the church at Slatington, thence he went to New York City to become the pastor of the Eleventh Street Congregational Church between Second and Third Avenues, for five years. During his stay in New York a desire to return to his native land took possession of him, and soon we find him, and his wife on a steamer leaving the harbor. He stopped short of settling in Wales, because he accepted a call to become the minister of Trinity Road Congregational Church, Bootle, Liverpool, England, where he tarried for the space of two years, when he decided to come back to his adopted country and settled down at Shamokin, serving the church there for 15 years, thence to Taylor, a suburb of Scranton, for five years.

Mr. Williams appeared at all times physically fit for any service. He was sturdy and strong, and to all appearance destined to live and serve for many years, but was suddenly incapacitated for public service, suffering a stroke of paralysis, and for a period of twelve months and more, but with the help of the ministers of the Gymanfa and his son, plus the sympathy of the church, he continued to be the pastor, but ultimately he retired in 1925, and moved to Scranton to live, where he regained somewhat his walk and speech and preached occasionally in the churches of the valley until March 19, 1931, when he was taken unexpectedly sick after his breakfast and died in a few hours. Services were held at the home the evening before the interment, which took place the following day at Slatington, where he had been pastor, and which was also his wife's home before their marriage.

Rev. Williams was always interested in civic affairs during his several pastorates. While at Shamokin he was sponsored by Republican leaders for State Representative but he declined the honor. At different times he served the Gymanfa as its secretary, its moderator and one of its trustees.

Mrs. Williams and a son, Gwilym, survive him. Both reside at Scranton, where the son is principal of one of the schools.

Some Lay Members and Quaint Characters

We are convinced that we shall not be doing justice to the history of our churches and Gymanfa if we fail to recognize the labor and activities of some lay members who have been true and loyal to our body, unless we refer to a few outstanding individuals representing the whole, the services and influence of whom we feel proud to acknowledge. In our churches from time to time, such have been found singularly worthy as friends of the Kingdom of God, our church and denomination. In this chapter we shall refer to some while acknowledging our indebtedness to all.

WILLIAM MAXEY, CARBONDALE

William Maxey was one of the original true whole-hearted Welshmen who came to Carbondale early in its history. We are not certain of the date, but we know he came from Penmain, Monmouthshire, South Wales, which was noted for its ministers, religious activities and warmth of feeling in the history of Congregationalists towards the end of the seventeenth and the beginning of the eighteenth century. Many of the members of Christian churches were very responsive in the public services of the church when touched by the prayers, testimonies and discourses delivered by preachers and others from time to time, which was encouraging as expressions of consent of what was said and done. We are familiar with rooters in this country in our playgrounds, especially on the diamond. They are there to cheer the players and lead in the demonstration when something out of the ordinary happens, but rooters in a religious sense are very scarce in these days, though there were some in the "Amen Corners" years ago, but by this time the corner does not exist, or if it does the occupants are as silent as others; we are not so enthusiastic and demonstrative as our forefathers were.

William Maxey was one of this kind helpful brothers of the early period of Welsh churches in this valley—Rev. Jenkin Jenkins in his autobiography relates the following that transpired at one of the annual meetings of the Gymanfa held at Carbondale in 1846 as an illustration of the fervor of Mr. Maxey when attending religious service, and how he would respond to what the preacher would say when pleased, and how he could be cold and indifferent when not interested. Rev. Morris Roberts of Remsen, New York, a very welcome visitor to our state and to these meetings, was the speaker in this particular service. Mr. Roberts read his text and proceeded slowly and deliberately to develop his theme, as was the custom particularly in those days, and as he advanced he was beginning to speak forcefully and more eloquently as he approached his climax; towards the end of his sermon, he compared the plan of salvation to a great railroad with the number of cars, when Maxey gave vent to his feelings in a spontaneous "Amen" as he was wont to do when pleased and touched by the speaker. In a while Mr. Roberts, with his fingers combing his hair, said that this railway had on it a Divine Locomotive and wonderful cars, then he mentioned three cars designating them as Foreign, Home and Tract Societies, describing the functions of each one to the great joy of all present, but no one responded as heartily as William Maxey, his voice being heard even above that of the minister, in clear shouts of "Amen," and "That's fine, my boy," and similar exclamations. Then there is another car, that of the Bible Society, preparing the word of life in many languages to all the world, also the Tract Society supplying ammunition to the mothers and daughters in their visits to the homes of the people, while Mr. Maxey was carried away with the fluency and perorations of the preacher. Mr. Roberts exclaimed that there was another society recently organized, called the Temperance Society, for the purpose of making drunken men sober, and of putting saloons out of existence, to persuade men to live and conduct themselves as they ought to in order to get the world into proper shape and condition—John the Baptist is the Engineer and let his followers without delay jump into the train.

When Mr. Roberts was eloquently describing this society, Mr. Maxey being not a teetotaller, was silent, and instead of giving vent to his feeling as in the former part of the discourse shook his head in a way of disapproval, as much as to say "what is that you have now?" When the service was over, the ministers went to Maxey's home as usual to have refreshments, he and his wife being always exceedingly hospitable. When at the table Roberts, in order to have a joke on Maxey, asked him why he withheld his "amen" of approval when he was speaking of the Temperance Society, the other big new car of the Salvation train. The only answer given was that he did not know much about these new fads that were formed and talked about, and that he had no use for them. Roberts remarked that the drink traffic was a great evil, that he would be far better off if he would give the drink up. Maxey said I know better, when I am drilling in the mines and the coal dust almost choking me, a drink of beer is very refreshing, and when I come home in the evening after a hard day's work it is very satisfying to have a drink of it. Roberts's rejoinder was: "Maxey you must join the temperance band, or we must disown you in the church; we have now in New York State a big engine which we use to uproot old stumps that we want to get rid of; we put a strong chain around them, and with the power of this machinery they are moved with ease, and I think we must have something of this kind to pull out of the church the people that are so fond of the drink, which is so detrimental to its success. Maxey replied, "You can't do it my boy. I was a member in the church at Penmain before you were born, and before there was any talk of temperance, I have never been drunk, and you cannot do anything with me, as for the old engine you have in New York State to pull the stumps out; our way down here in Pennsylvania is to leave them rot in the ground, and it is quite as well for you to leave me alone. I will not be long in your way, nor in the way of any other," and Morris Roberts left him alone, after having some innocent fun at his expense.

THE HONORABLE JUDGE H. M. EDWARDS, LL. D.

This eminent jurist was born in the neighborhood of Blackwood in Monmouthshire, South Wales, on February 12, 1844, a son of John and Margaret Edwards. He died after a brief illness November 28 and was buried November 30, 1925. His early education was obtained in the public schools and at the Normal College, Swansea, South Wales, and he received the degree of Bachelor of Arts of London University. He was twenty years of age when, in 1864, he came to America in company with his parents, the family home being established in Hyde Park. His superior education qualified him for professional work, and for a few years he directed his energies along literary and journalistic lines. He was for a year (1865) on the editorial staff of the New York Tribune, then edited by Horace Greely, and for three years he published in Scranton the Banner America, a Welsh newspaper, of which he was managing editor. His writings were graceful and forceful, and attracted much favorable attention.

While thus engaged he devoted much of his leisure time to reading law, first merely because of a personal interest in the science, but later he resolved upon this profession as a life work, and became a student in the office of the late Hon. Fred W. Gunster, early in 1871. In later years he was a colleague of Judge Gunster on the bench of Lackawanna county. He was admitted to the bar of Luzerne County, Pennsylvania, on

October 18, 1871, and entered upon practice, soon demonstrating his comprehensive knowledge of the basic principles of the science of law and his correct application thereof to the points in litigation. In 1875 he formed a partnership with the late Judge G. W. Ward, which continued for five years, after which he continued alone in active practice. In 1885 he was elected district attorney of Lackawanna county, was re-elected in 1888, at the close of his first term of three years, and declined a third term in 1891. In 1893 he was chosen by popular suffrage to the office of additional law judge of Lackawanna county for a term of ten years, in 1901 he became president judge of the Court of Common Pleas of Lackawanna county, and in 1903 was re-elected to the same office for a term of ten years, without opposition, receiving the unanimous nomination from both political parties, 1913 and 1923 he was again re-elected. In both capacities, as lawyer and judge, he brought to his duties the best qualities of his profession and was held in well deserved esteem by the bench, the bar and the citizens. In politics he was a Republican, and was recognized as a most earnest and capable exponent of the principles and policies of his party.

Judge Edwards married on November 3, 1870, Miss Jennie Richards, a native of Carbondale, and a daughter of Thomas Richards, who came from Wales to Carbondale in 1832, moving to Scranton in 1868. Five sons and daughters survive: John R. Edwards, Mrs. E. W. Thayer, Mrs. Edgar Jones, Mrs. Eugene H. Fellows and Henry M. Edwards, Jr.; also twelve grandchildren.

Being a Welshman, Judge Edwards was naturally fond of music, good literature and poetry. The one diversion the judge found in his busy career was attending Eisteddfods. To know and appreciate the Welsh character one must attend an Eisteddfod, where the sons and daughters of Wales gather to meet in competition in singing and literary endeavors. In this respect Judge Edwards was a characteristic Welshman. For more than fifty years he attended Eisteddfods, generally as either the adjudicator of literary competitions or in the role of conductor. This being a community in which there is a large Welsh population, Judge Edwards had ample opportunity to enjoy being in attendance at Eisteddfods. His services were in great demand not only here, but at virtually every Eisteddfod of any size in the United States.

Although his work for thirty years was in the role of judge passing on questions that meant life or death, presiding in thousands of divorce actions, settling disputes between great numbers of litigants and generally by force of his position being called upon to view the sordid side of life, Judge Edwards was far from being a cynic. He was deeply interested in life; lived it to the fullest and enjoyed it. He was a fixture in the community, and no event was complete without his presence. When his day's work in the Court House ended, the Judge went to his modest home, there to spend the evening among his books.

Judge Edwards was granted an honorary degree of Ll. D. by Lafayette College in 1917, and in Chicago in 1920 he was made a thirty-third degree Mason. The judge was a regular attendant at the First Welsh Congregational Church, where for several years he taught a Sunday School class.

Judge Edwards ranked as one of the leading Welsh-Americans of the United States. He gave thirty-eight years of his life—thirty-two as judge and six as district attorney—to public service. He won his election to a fourth term at the November election in 1923 after one of the bitterest campaigns in the history of Lackawanna county. Although a decade past the proverbial three-score and ten, Judge Edwards showed in the campaign that he had lost none of the vigor that characterized his earlier career in political life, when every step that he won came only after a struggle. In the campaign, when his opponent attacked him, Judge Edwards, instead of doing the Scriptural thing of turning 'the other cheek,' countered with attacks that left the young opponent—a man of forty years—wondering what had happened.

The vigor of this remarkable Welsh-American is something that astounded his friends. Day in and day out, Judge Edwards was at his desk in the Court House from 9 in the morning until 4:30 in the afternoon. Not only did he perform all the detailed routine work that came before him as President Judge of the court, which consists of two other judges, but he took his regular turn in court trying the usual run of cases.

As spry and sprightly as a man in his early sixties, Judge Edwards was the cause of wonderment to physicians. His physical condition before his illness was the acme of perfection, and he rarely had need for the services of a doctor. Hard work, regular hours for sleeping, plain, substantial food and an absolute refusal to worry were the factors the judge himself believed were responsible for his excellent health.

The passing hence of this worthy compatriot was a distinct blow to the Welsh people, where he was their recognized leader and counsel. No Welsh gathering of any moment was complete without him, where his winning bonhomie shed luster at all gatherings. He will be sadly missed, for there is no one here fit to wear his mantle.

The services, in accord to Judge Edwards' life, were marked with simplicity. The bier graced the front room of the home on South Main avenue, the room where the venerable jurist spent the happiest moments of his life with members of his family. Surrounding the casket were innumerable floral tributes, mute tokens of esteem, which seemed to appeal to the sentiments of those who viewed the body. Bowers of flowers, wreaths, blankets and other designs filled the lower rooms of the residence. Friends, acquaintances, admirers and associates filed into the home to gaze upon the countenance of the Judge, in eternal sleep after a long and active life, and expressed their sympathy to the bereaved family.

People of all walks of life were represented, a more cosmopolitan gathering could not have been assembled. Miners, whose friendship he gained during their many troubles; musicians, with whom he associated in Welsh Eisteddfods; men high in church and State; transgressors whom he set on the straight and narrow path after their first offence; political leaders of all parties, Bible students of his class at the "Old Church," members of fraternal organizations with which he was affiliated, and newspapermen were among the many who called at the home to pay their final respects to Judge Edwards' memory.

Five clergymen, all intimate friends of the jurist, officiated at the service. The Rev. Thomas J. Jones, pastor of the First Welsh Congregational Church, was in charge. The Scripture lesson was read by Rev. David Jones, and the Rev. T. Cynonfardd Edwards, of Edwardsville, a lifelong friend of Judge Edwards, gave the sermon. The Rev. T. Teifion Richards. D. D., pastor of the First Welsh Baptist Church, delivered the eulogy at the graveside in Dunmore cemetery. No hymns were sung. The Rev. Dr. D. Pugh Griffiths, of Jermyn, pronounced the benediction.

At the conclusion of the service the cortege moved in solemn procession to the Dunmore cemetery, where interment was made. Six grandsons and nephews acted as casket bearers.

In his eulogy, Dr. Edwards spoke of Judge Edwards' penetrative literary mind, his love for music, poetry, theology and finer attributes. His great love for the common people, his many charitable acts, Dr. Edwards exemplified in describing the jurist as a 100 per cent American with room in his heart's affection for all creeds and nationalities and with streams of sympathy and kindness for all.

"Many tearful eyes today," the eulogist said, "can be found in this community in homes where they recall the kind remembrances of the Judge at festival occasions and in times of sickness and distress. His memory will be sanctified by the prayers of the faithful poor. Such was the silent evangel of his life and exemplification of his Christian faith. He has left a heritage of godly example which is more precious than gold."

On Tuesday evening a memorial service was held in the First Welsh Congregational Church, with which Judge Edwards had been affiliated since 1864.

The speakers included Roger Evans, secretary-treasurer of the Board of Trustees of the Church; Lieutenant Governor David J. Davis; Rev. Enoch Hughes, of the Dr. Jones' Memorial Church, North Scranton; Rev. Dr. David Jones, for twenty-nine years pastor of the church; Rev. Dr. T. Teifion Richards of the First Welsh Baptist Church, and Judge George W. Maxey, junior jurist of the Lackawanna county courts. Rev. J. Glannant Morgan, D. D., pastor of the Tabernacle Congregational Church, read the Scripture and also offered the invocation.

One and all spoke in the highest esteem of the salient characteristics of Judge Edwards, and his sterling and loyal qualities.

He and his beloved wife were regular and faithful attendants at the morning service which was always conducted in the Welsh language, and according to his own testimony no religious service gave him as much joy and pleasure as one in which Welsh was the vehicle. The pastor who served the church for fully twenty-nine years never had a more attentive and appreciative listener than Judge H. M. Edwards during his long ministry. For years he was delighted to attend the National Thanksgiving Service in his church, and he would always deliver an appropriate address in Welsh before it was dismissed. Every year he was on the committee to prepare a program for the annual Eisteddfod held on New Year's Day, and was invariably the conductor of the evening session. He served as President of the Board of Trustees of his church for many years, and was ready at all times to advise the Gymanfa on all matters requiring legal opinion.

HENRY W. AND DAVID W. EVANS, PITTSTON

This group of Evanses hailed from Cwmafon, near Port Talbot, Glamorganshire, South Wales, and came to Pittston in 1864 where they made a name unto themselves in the church and community and have left a lasting impress in favor of that which is best in the traditions of the Welsh. In this group there were seven brothers, the oldest son, Rev. John Evans, remained in Wales in the district where he was born, and became pastor of the Congregational Church at Efail Fach, Glamorganshire. Isaac and William also made their homes in Wales. The other four, Henry W., Daniel W., David W., and Thomas W. came to Pittston. Henry W. came in July, 1864, and in May of the following year, the Evans family, consisting of father, stepmother and three sons arrived, and the history of Henry W. and David W. and their large families is interwoven with that of the Congregational Church of Pittston, that we cannot relate the records of one without touching the vital movements of the others. Daniel and David became interested in the mining industry and were known in mining circles throughout the anthracite regions of Pennsylvania. Henry and Thomas became tillers of the soil, and won credit to themselves as gardeners supplying the cities of the valley with fruit and vegetables. Henry and David tarried in Pittston to the end of their days, while the other two moved away and became interested in other localities and churches. What is written of Henry W. and his family can also be applied to David and his noble group of children, save the peculiar characteristics that belonged to Henry; he was the senior of the four, and the leader and pioneer of the whole family—so we will continue our story by giving prominence to him and his activities.

Henry was born at Pwllygwlaw, Cwmafon, near Port Talbot, on April 2, 1840. He attended the public schools at Penycae, Pontrhydyfen, and began to work in the Tewgoed Collieries in September, 1848. The family attended Rock Congregational Church where Mr. Evans became a communicant when young. When his eldest daughter visited this church in 1902, one of the oldest members recalled that Henry Walter had recited while a little chap the 119 Psalm at one of the services, which presaged his accomplishments in later years. In 1860 the family moved to Aberdare, Glamorganshire, which at that time was the centre of steam and coal mining industries. Here the family was identified with Bethel Congregational Church of which Rev. Hugh Hughes (Huw Tegai) was pastor, and who was held in very affectionate remembrance by Mr.

Evans because of his interest in the youth of the congregation, giving them opportunities and instructions in Bible and secular studies. The impetus given him at this and earlier periods created in him an insatiable desire for study, that he, though forced by circumstances to enter the ranks of the wage earners at the age of eight years, led him to apply himself with such diligence and perseverance that he gained recognition in many directions. He was ordained a local preacher in the Congregational Church, and as such he gave instintedly of his service to the local churches of the denomination and the people of the community as a lecturer, labor leader and advocate of prohibition, a cause which he espoused from early manhood to the closing of his earthly career. When the Avondale disaster cost the lives of scores of men in Plymouth, Luzerne County, September, 1870, and at the Eagle Shaft disaster at Pittston in August, 1871, Mr. Evans was one of the first to respond to the call for rescuers. He performed heroic work, and his efficiency and bravery received the highest commendation from the mine officials and relatives of miners who were cut off from escape except as the way was opened by rescuing crews.

Henry W. became interested in phrenology and mesmerism when a young man in Aberdare, and after his arrival in Pittston took up studies in these subjects, attending the Fowler and Wells Institute of Phrenology in New York City, where he completed the course and received a diploma in 1866. He began lecturing during the winter of 1866 and 1867, visiting many towns in Luzerne, Lackawanna and Schuylkill counties, giving phrenological examinations and exhibitions in mesmerism in connection with his lectures, and later went as far as the western parts of Pennsylvania and Eastern Ohio. Upon the completion of his tour he resumed work in the coal mines and became leader in the Miners Union. He was identified with Mr. Daniel J. Evans (Daniel Ddu) of Scranton in the publication of the "American Banner," a weekly Welsh newspaper, which was later absorbed by the "Drych" in 1877. Politically he was identified with the Republican Greenback and Prohibition party, and spoke in behalf of each in the campaigns. Interest in labor and money reform prompted Mr. Evans to write numerous articles which appeared in various periodicals. These were collected, revised and published in a volume under the title "The Millenium of Money." Interest in total abstinence brought him forward for membership on the county committee of the Prohibition Party, and was candidate for county office several times; being a thorough Welshman in language and spirit he was a member of various committees to promote Eisteddfods that were held in Pittston between 1864 and 1873. With the exception of five years spent in Colorado he and his family have been members of the First Congregational Church Pittston since 1864; they were married in this church June 11, 1867, and were privileged to celebrate their golden anniversary at their home at Plainsville in 1917 when throngs of friends came to greet them. Though Mr. Evans gave of his time and service to many enterprises to advance the welfare of his fellowmen and the community he lived in, he never forsook his obligations to the church. He was a profound Bible student and preached on numerous occasions in Welsh and English churches of our state. He was gathered to his people in ripe old age on May 29, 1919, and was buried in the Odd Fellows Cemetery of Pittston, and on February 6, 1931, the remains of his beloved wife were interred in the same plot, leaving two sons and four daughters to survive them.

THOMAS EVANS and D. J. EVANS (*Daniel Ddu*)

It so happens that two groups, though not related to each other by blood, bear the same family name of Evans. The first group we shall refer to were natives of Trelech, Carmarthenshire. It was made up of six brothers and one sister; but we must confine our remarks to the three brothers who became particularly interested in religious matters of our churches, and were known as advocates of that which is noble and elevating. Thomas Evans, the oldest of the three, was recognized as a wonderful reader and student in his days, possessing a very large library of the best books published. His name is connected with one of the Congregational Churches of Maesteg, where he was an active member and officer. He came to this country and worked in and around the coal and iron works in Scranton in 1846, but later became a pioneer of a Welsh settlement at Gibson, Susquehanna County, where he was known as a good farmer, a great philosopher and a devoted student of the Word of God. Another of the trio we desire to mention of this family is Daniel J. Evans, known as a bard of great merit using the non-de-plume "Daniel Ddu." When a young man he worked at the iron plant at Trefforest, and was member of Sardis Congregational Church of Pontypridd, where he also was married to a maiden, known as Sarah Protheroe, who continued to be his real helpmate till the day of her demise at Scranton. They came to America in 1849 and settled at Summit Hill or "The Old Mines," a mile or so nearer Mauch

Chunk than Lansford at the Summit of the Switch Back Railroad.

The family became interested in the Congregational Church where he and a brother Lewis were officers, and for some years Daniel was clerk in the earlier days of the church's history. Later he also went to the agricultural district of Gibson where he remained for many years, until he came to Hyde Park, Scranton, when he joined the First Welsh Congregational Church, and rendered valuable service to the organization in important periods of its history, though his advent was not early enough to be considered one of its pioneers. He was a staunch advocate of good clean morals by practice and precept, a true total abstainer and prohibitionist, who was glad to say that he always voted in the polling booth, as he prayed—the Christian Church would be of much greater power for sobriety and righteousness, if all its members were to do likewise. He was of a literary turn of mind, well versed in Cymric literature and was a great student of Druidical and ancient lore of the Welsh. For some years he was editor of a Welsh weekly, called "Banner America" (The American Banner), published at Scranton in a building known to this day to the older inhabitants of the West Side of Scranton, as the "Banner Block." He lived to be a truly old gentleman, having past his ninety-fourth year when he passed on December 9, 1916.

Another brother was David. Further notice of him will be seen in the sketches of the ministers of the Gymanfa. It is rare that we meet with three brothers who made themselves so useful and helpful to their fellowmen, and so pronounced their influence in favor of that which is good, noble and religious. The whole family of six brothers and one sister have been gathered to their long home, in real ripe old age with one exception, that of Benjamin, the youngest of the group, who had the shortest span of life, that of sixty-six when he died January, 1898. The parents of this large family were Jonah and Phoebe Evans, both were born in 1795; both died the same year, 1873, at the age of 78. The Evans clan with a few exceptions are buried in the Gibson Cemetery, Susquehanna County.

MORGAN EVANS, LANSFORD

This faithful useful brother of the above church and a frequent visitor of our Gymanfa was born at Gwaunydderi, Gwynfe, in the pleasant valley of Towy, Carmarthenshire, South Wales, on February 17, 1838. If our memory fail us not he had been a resident of Middlesborough, England, for some time before he crossed the Atlantic to make his home in this country. Mr. Evans came to Scranton, the mecca of Welsh people in 1869, after a short stay, he moved to Lansford, where he remained to the end of his days. In the course of time he was married to Miss Sarah Matthews, a daughter of David and Ann Matthews, pioneers of the Congregational Church at Lansford; the pair were blessed with four children, two sons and two daughters, a son and a daughter ended their days in Scranton, while the other two and several grandchildren are still living there.

Mr. and Mrs. Evans were devoted to the Master, his church and kingdom, their home became a picture of Bethany of old for its religious atmosphere, warmth and hospitality; friends were heartily welcomed there at all times, even a stranger would not be turned away. The various talents of Mr. Evans qualified him to be an exceedingly useful member of any society, particularly of the local Christian church and the Gymanfa. He was soon after his arrival appointed musical director and continued to be so till the end of his earthly career. The name Meurig Aman was familiar to lovers of Welsh literature. As poet and literator he was patron and leader in the Welsh Olympic, the Eisteddfod. He wrote essays and poetry for competition, and carried off many prizes to his credit, though his competitors often were men far superior than he in educational advantages, but he had taste for literature, was a student, pluck and perseverance saved him from intellectual barrenness and obscurity. He was of a genial disposition, his social nature always burned brightly, and on high festive occasions glowed radiantly to cheer all who came within reach of his company. Mr. Evans was a man of warm religious temperament, which purified his motives and sweetened his joys and sorrows, "he was an Israelite indeed in whom there was no guile." The large representative throng of ministers and laity who came from far and near to his obsequies was an evident proof of his beng extensively known and well liked. He fell asleep in Jesus after a long illness on December 2, 1894, and was buried at Summit Hill Cemetery after a service over his remains was conducted at the church where he had been precentor for so many years.

WILLIAM DAVIS OWENS, PITTSTON

William D. Owens as he was affectionately known to his friends in this valley, was born at Cynffig, near Pyle, Glamorganshire, South Wales, on November 10, 1846, and commenced his daily toil in the mines of the neighborhood when nine years old and worked at every branch of mining from door boy to the manager of important collieries in Wales and America, and finally became division superintendent of Lehigh Coal Company. At the age of twenty-two he married Miss Margaret Lewis, the daughter of Llewelyn and Sian Lewis. They made their first home at Treherbert, Rhondda Valley, and she continued to be his true helpmate until her demise at West Pittston, Luzerne County. They were blessed with six children, two sons and four daughters.

In 1878 he and his family came to the States and made their home at Plains, Luzerne County, and became identified with the Miner Congregational Church, and soon proved to be a valuable asset to the membership, in virtue of his character, talent and position in the mining industry, and continued to give of his influence and support to the church at Miners until his promotion as superintendent called him to move to Pittston, when he transferred his membership and that of his family to the church LaGrange Street.

As the result of his knowledge of mining he was appointed in 1907 by Governor Stewart representative of the State to the Mining Congress held at Joplin, Missouri, and 1912 was named by Governor Tener a member of a commission to revise and codify the Anthracite Laws of the State. He was member of the North of England Institute of Mining and Mechanical Engineers (British), of the American Institute of Mining Engineers, and of the North Eastern Penna Society of Mining Engineers of Scranton, Penna., and acted as a consulting mining engineer in several important cases.

Though his duties in relation to his particular office as servant of the Lehigh Coal Company and other important appointments demanded much of his time, he managed to give a portion of his time to the church he was member of, and to other diversions. He was a good musician. He learned to read music when 16 under the tuition of William Thomas (*Gwilym Brython*), and developed to be a fine leader of Congregational and choral singing. He was a great trainer of choirs for Eisteddfodic competitions, his choir competed in several Eisteddfods, being successful in every contest, though the prize was divided on two occasions, and he was given the honor of being a musical adjudicator in nineteen Eisteddfods.

When our Gymanfa decided in 1916 to publish a bilingual Hymnal for the use of our churches, Prof. W. D. Owens, Revs.

T. C. Edwards, D. D., and David Jones, D. D., were the three appointed to be the compilers; Prof. W. D. having charge of the music, in which several tunes of his composition were used, and others that he harmonized, he also acted as treasurer of the enterprise. He was present almost invariably at all the religious services of the church at Plains and Pittston, was an appreciative listener, and a faithful co-worker in all plans pertaining to the success of the church and the extension of God's Kingdom. He was diligent and industrious, and did a splendid day's work worthy of the rest he entered in at the close. He died after a protracted illness March 12. 1920, and was buried at Forty-Fort, leaving several children and grandchildren to mourn their loss. His beloved wife had been called hence some years previous.

The Conclusion

THE story is now ended, but were obliged to leave out the list of Visitors to our Gymanfa, Ministers of whom we had but scanty records; Ministerium of the Welsh Clergy, and an appreciation of our Pioneers as preachers, their labor, their zeal for law and order in churches and convocations; Education, Temperance, Sunday Schools, Bible Societies and Missionary Societies. We have not attempted to write a classic, but have done our best to portray the struggles and sacrifices of our pioneers; supplementing theirs with the activities of their descendants in the Keystone State up to the present time. We endeavored to eliminate all that savored unpleasant and distasteful, while selecting, as much as space would permit, of that which is sweet and wholesome, after the manner of our first martyred President Abraham Lincoln, who did his best at all times to discard the thistle, and to plant a flower wherever he thought it would grow. God forbid that we should boast save in Jesus and His Cross. Boasting is not our besetting sin, we have no special tendency to glory in anything we do,—we have no hired servants to take advantage over any other group of Christians nor to sing our praises. "We are from Chicago and we are proud of it," was a slogan attached to the rear end of automobiles that emerged from that great city of the Middle West about a year ago; we also, though a small minority of the "Congregational Fellowship," are led to exclaim that we are grateful and proud of our ancestors; for what our kindred have been able to do under the guidance of the Holy Spirit for the good of mankind, the extension of God's church and Kingdom.

We have endeavored to give due credit to the pioneers who came to these hills and valleys to labor and sacrifice to clear spaces, break the fallow ground, and build homes, schools and sanctuaries so that we have now towns, cities, privileges and opportunities not surpassed anywhere. Our lines have fallen in pleasant places, we have a goodly heritage. Others have labored and we have entered into the fruits of their toil. When we take into account our glorious inheritance, descending unto us as the result of the life and efforts of our predecessors, we make no apologies for loving and respecting them; we rejoice to be permitted to follow in their footsteps, and hand down to our posterity what was given us, plus the interest on our heritage, to better conditions in the Keystone State.

In closing, may we bespeak the mantle of charity to cover all our imperfections—that the prayerful perusal of these pages may bring vividly before us the efforts of our forefathers and their followers, that we may appreciate their labors, emulate their virtues, avoid their mistakes, so as to point clearer than ever the way our children should seek "higher grounds" in the service of our Lord and Master, and be more pronounced samples of His Life, Mission and Character.

(THE END)

Contents

Page

Foreword ..... iii.

Introduction ..... v.

The Congregationalists in Pennsylvania 1

The First Welsh Church in Pennsylvania 3

The Other Churches 12

Other Short Lived Churches 114

The Cymanfaoedd from 1838 to 1931 115

Biographies of Ministers 193

Some Lay Members and Quaint Characters 345

The Conclusion 359